

Sovereign Order of the Elder Brethren Rose ☩ Cross

Founded by Pope John XXIII of Avignon (France) in 1317

Philippus-Laurentius, Grand Master (1975-)



Rose ☩ Cross Chronicles

Scroll One

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Foreword by the General Grand Master



Violence was approved by society and supported by religion faiths, and proved commonplace of civilised communities. What are now known as the Crusades represent one manifestation of this phenomenon, distinctive to Western European culture over five-hundred years from the late eleventh century of the Christian Era. The Crusades were wars justified by faith conducted against real or imagined enemies defined by religious and political elites as perceived threats to the Christian faithful.

Throughout the Medieval Ages, the Mohammedans were more civilised and more humane than the Christians. Like in last World Wars under National Socialism, the Hitlerian Era, Christians gladly persecuted the Jews, especially at times of religious excitement; the Crusades were associated with appalling pogroms. In Islamic countries, on the contrary, Jews at most times were not in any way ill-treated. Especially in Moorish Spain, they contributed to learning; Maimonides (1135-1204), who was born at Cordova, is regarded by some as the source of much of Spinoza's philosophy. When the Christians reconquered Spain, it was largely the Jews who transmitted to them the learning of the Moors. Learned Jews, who knew Hebrew, Greek and Arabic, and were acquainted with the philosophy of Aristotle, imparted their knowledge to less learned schoolmen. They transmitted also less desirable things, such as alchemy and astrology. After the Medieval Ages, the Jews still contributed largely to civilisation as individuals, but no longer as a race.

The religious beliefs crucial to such warfare placed enormous significance on imagined awesome but reassuring supernatural forces of overwhelming power and proximity that were nevertheless expressed in hard concrete physical acts as: prayer, penance, giving alms, attending church, pilgrimage and in spite of the God of Love, "violence", because he also hates the sinful. Today, we are all

convinced that not God created man, but man created God, which makes all the difference in our ways of thinking and acting.

In the eleventh century of the Christian Era, the region between the Atlantic, the Sahara Desert, the Persian Gulf, the rivers of Western Russia and the Arctic Circle lived in the shadow of two great empires, Rome and the Baghdad caliphate, and accommodated two world religions, Christianity and Islam. However, the legacy of the classical Roman Empire still determined cultural assumptions even outside the attenuated rump of the Eastern Roman Empire that survived as a comparatively modest but still powerful Greek-speaking empire situated between the Danube and the Taurus mountains, based on Constantinople, known to modern historians as Byzantium. In Western Europe north of the Pyrenees, where Roman imperial rule had vanished five centuries before, the image of Rome, in law as well as in art, architecture, learning and the Latin language, persisted, even in places between the Rhine and Elbe where the legions had never established their grip. The rulers of Germany claimed to be the heirs of the Western Roman Emperors, direct successors to the Caesars. To the East of Byzantium, the Near East, Egypt, the southern Mediterranean coastlands and most of the Iberian Peninsula preserved the inheritance of the great Arab conquests of the seventh and eighth centuries, which had established an empire centred on the caliph (Commander of the Faithful, political heir of the Prophet) of Baghdad from the mid-eighth century. Cultural divisions were reinforced and defined by religion; Christianity in Byzantium and Western Europe from northern Iberia to the Elbe, Ireland to the Hungarian plain; Islam to the east and south, in western Asia, north Africa and the southern Mediterranean. Neither religions block seemed to be united.

One of the curious things about the Medieval Ages and the Crusades is that they were original and creative without knowing it. All parties justified their policies by antiquarian and archaistic arguments. The Emperor appealed in Germany, to the feudal principles of the time of Charlemagne; in Italy, to Roman law and power of ancient Emperors. The Lombard cities went still further back, to the institutions of republican Rome. The papal party based its claims partly on the forged donation of Constantine, partly on the relations of Saul and Samuel as told in the Old Testament. The scholastics appealed either to the Scriptures or at first to Plato and then to Aristotle; when they were original, they tried to conceal the fact. The Crusades were an endeavour to restore the state of affairs that had existed before the rise of Islam.

The Crusades need not concern us as wars, but they have a certain importance in relation to culture. It was natural for the papacy to take the lead in the initiating of a Crusade, since the object was increased by the war propaganda and by the religious zeal that was excited. Along the Christian side, another important

effect was the massacre of large numbers of Jews; those who were not massacred were often despoiled of their property and forcibly baptised. There were largely murders of Jews in Germany at the time of the first Crusade, and in England, at the time of the third Crusade, on the accession of Richard Coeur de Lion, York, where the first Christian Emperor had begun his reign, was the scene of one of the most appalling mass-atrocities against Jews. The Jews, before the Crusades, had almost a monopoly of the trade in Eastern goods throughout Europe; after the Crusades, as a result of the persecution of Jews, this trade was largely in Christian hands.

We cannot possibly believe the dogmas of religion and metaphysics if we have the strict methods of truth in heart and mind, but on the other hand, we have become through the development of humanity so tenderly sensitively suffering that we would need the highest kind of means of salvation and consolation: whence arises danger that man may bleed to death through the truth that he recognises. Byron expresses this in immortal line:

Sorrow is knowledge: they who know the most
Must mourn the deepest o'er the fatal truth,
The Tree of Knowledge is not that of Life.'

Philippus-Laurentius
Grand Master General
of the
Sovereign Order Of the Elder Brethren Rose & Cross
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Templar Alchemists OSFAR☩C

by **Philippe L. De Coster, B.TH., D.D., General Grand Master**

A month had passed since the death of Grand Master Jacques de Molay. Meanwhile, King Edward of England had not yet confiscated the property of the Templars when Gaston de la Pierre Phoebus one of the seven survivors among those tormented, and ultimately put to death at the stake, came to the fore.

The survivors were seven, under the Pontificate of His Holiness Pope John XXII of Avignon (1317), who founded the Sovereign Order of the Elder Brethren of the Rose + Cross: Gaston de la Pierre Phoebus we have already quoted, Guidon de Montanor, Gentilis Foligno, Henri de Montfort, Louis de Grimoard, Pierre Yorick de Rivault and Cesar Minvielle. The seven alchemists met, while rumours were amplified that the English sovereign intended to sequester them, but they fled to Scotland, where they were well received, as far as was possible in wartime. They were warned in time by the chaplain of the manor "de la Buzardière near Le Mans". Our seven Templars, without wasting time, left for Dinard, near St. Malo, where they took hold of a fisher's boat that placed them on the ground in England. They were well received by the Templar commander of London housing them.

In London, twenty-two knights of the 237 residents in London opted for the departure to Scotland, and a few days after they approached the Island of Mull, where many knights received them with open arms. Some of them had previously given on the date of June 24, 1307 for a new rule for their order. On June 24, 1313, they held a chapter in which was named Grand Master. It is at that moment that the idea was born that would later become the Scottish Masonry.

The Templar history wants that Pierre d'Aumont, master of Auvergne Province of the Order of the Temple, assembles the Templars who were not imprisoned. They clothed themselves as masons and fled to Scotland to join the other Templars. Welcomed by King Robert Bruce the First, they perpetuated the Knights Templar. In 1314, they attended the Scottish forces consisting of 40,000 men and commanded by Robert 1st of Scotland against the army of 60,000 men led by King Edward II of England. The English army was defeated at the river Bannock and on surrounding premises, and lost nearly 10,000 men. On June 24, 1314, the day of Saint John the Battle of Bannockburn was won by the Scots and the Templars won the esteem of King Robert 1. The latter founded for them the Order of St. Andrew of the Thistle, the community moving to Aberdeen, then to Kilwinning was founded around 1599 where the first known Scottish Masonic

Lodge was founded (the existence of this lodge is mentioned in the second edition of the Shaw Statements of 28 December 1599ⁱ).

It is very likely that man himself must go his own way of redemption? Have nine Crusades from 1099 to 1291, been sufficient for Westerners to save their souls? However, no doubt, without these crusades that enabled them to go to Islam, would the Templars ever have understood the true meaning of freedom?

After the severe defeat of Saint-Jean d'Acre (St. John of Akko) inflicted by Muslims in 1291, the Templars most probably realised the futility of their presence in Palestine. But, did they not already realise during the first crusade led by Godfrey of Bouillon, that meeting God, did not necessarily pass through the Church?

In Islam, the Templars have discovered a new philosophy and way of life inherited from ancient Egypt. Have the Templars passed this legacy to the Masters of symbolic Science, to the Alchemistsⁱⁱ, the Companions, the Freemasons? Yes indeed, and also to yourself if you follow the teaching of the laws of equilibrium.

In the thirteenth century, the Count of Foix and Gaston de la Pierre Phoebus under the protection of the King of Scotland, would have created a college gathering alchemists, which would have communicated the secrets of the Knights Templar. From this college was born the idea of founding an Occult Church. The heraldic symbol of this organisation was a "Pelican in her mercy ." It represented a pelican on its nest with the wings outspread, sacrificing herself to feed her flesh and blood hungry six little ones (whereas normally pelicans have only three little ones per nest). In the metaphor of the "Pelican-dunum" (the sacrifice of the pelican), lies probably "peli camb" which means "hairy legs", it was also said "planta velue" or "planta pilus." The pelican in her mercy (which would be an allegorical figure of Christ) appeared on the crest of family "Plantade" whose name in Occitan means a young grapevine (or vine). Hebrew "pelican" is "Raham" and "ab" means "father" hence the name of the descendant of Noah "Abraham" means "father pelican" is consequently also a pun on "Abram" meaning "exalted father". Abraham was also called the "father of a multitude."

Guy Montanor, a gentleman, was also "a doctor in alchemy" (docteur és-alchimie), full of determination, and of a remarkable intelligence and superiority, he was a zealous disciple of a Master of the Temple. During the teaching Guy de Montanor met other classmates, and it was also Gaston de la Pierre Phoebus. While Guy Montanor had passed the seven degrees of initiation, Gaston de la Pierre Phoebus had spent only five degrees. While Guy de

Montanor had completed the seven initiation degrees with success, Gaston de la Pierre de Phoebus had only completed the fifth degree. Guy de Montanor offered to complete his initiation "under condition" (sub conditione), in order that his companion might help him to constitute a group to perpetuate alchemy. Viewing the immense importance of alchemical education, its logic but above all assuring the security in these troubled times, all should remain secret, and it did.

Gaston de la Pierre Phoebus, very open-minded, agreed immediately; and, already he could vouch for several knights, whom he knew their intellectual capacity and moral worthiness.

In a few weeks, the student finished all performance on the alchemical and recruitment plan. Twenty handpicked knights were already a very homogeneous group. In spite of their deeply religious feelings, in their soul outraged by the attitude Clement V had towards the Temple Templar, their first task was to create a Church of their own. That meant a church which would respect the same rite, but where the hierarchy level would stop as far as the cardinals. Thus, was born the "Templar Church." And to mark their commitment "off the Vatican or Pope," they took as its emblem: the pelican opening her wings giving life to her little ones, covering the whole with a cardinal's hat along with six acorns. Their motto: "Sibi Dium caeteris."



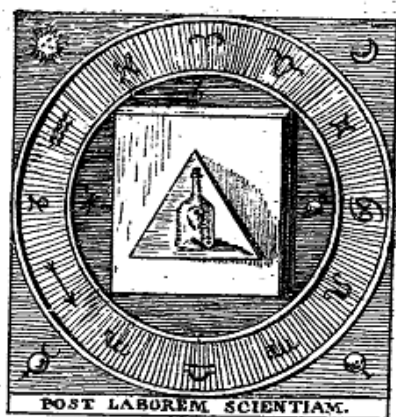
We are now in October 1316. Philippe V (le Long) is king since July 5th of the same year. He succeeded his brother Louis X (le Hutin). Jacques d'Eusse was elected pope August 7, 1316, and at his papacy in Avignon (France), under the name of John XXII, since September 8, date of the coronation in the metropolitan church of Saint John.

In Scotland, our companions already number twenty-eight yearn to revisit the land of France. A final "goodbye" to their Scottish brothers in all assemblies, the alchemist brotherhood now left for the land of France. They will foothold in the

small bay of Saint Gonery; then, being provided with mounts, they took the trip in small groups after giving themselves "Avignon" as meeting place.

November 17, 1316, our twenty-eight companions were reunited and sought an interview with His Holiness Pope John XXII. The interview was quite distant at first, and their security seemed very delicate. Suddenly, there was a radical change in the attitude of His Holiness. What had happened? A simple name thrown into the conversation by Guy de Montanor, the phase changed things. This is the name of Arnold of Villanova. Was he not that famous doctor alchemy teacher in Barcelona, where he replaced his master Casamila? Had he not been called by Clement V to cure him from his gravel? Did Clement not publish an encyclical letter, during the General Council of Vienna, in which he implored those who lived under his obedience let him know where was hidden the "Treatise on the Practice of Medicine" written by Arnaud Villanova and dedicated to the Roman Pontiff.

COLLECTION D'OUVRAGES RELATIFS
AUX
SCIENCES HERMÉTIQUES
CINQ TRAITÉS D'ALCHIMIE
DES PLUS GRANDS PHILOSOPHES
PARACELSE, ALBERT LE GRAND, ROGER BACON, R. LULLE, ARN,
DE VILLENEUVE
TRADUITS DU LATIN EN FRANÇAIS
Par ALB. POISSON
PRÉCÉDÉS DE LA TABLE D'ÉMERAUDE, SUIVIS D'UN GLOSSAIRE



BIBLIOTHÈQUE CHACORNAC
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Arnaud de Villeneuve was born round about (1240-) 1245 in France, as evidenced by Symphorianus Campegius and Joseph Haitze. The exact place of his birth is uncertain. He studied the dead languages in Aix, and medicine in Montpellier (France).

He arrived in Paris to perfect himself, where popular rumour accused him of necromancy and alchemy, he fled to Montpellier, where he was soon appointed professor and regent. In 1755, his house was still shown in Montpellier, bearing a carved lion and a snake biting its tail. Eager to learn the passed in Spain, he taught some time alchemy in Barcelona (1286) and learned Arabic. He then visited the famous universities of Italy: Bologna Palermo, and Florence.

He returned to Paris, but his heretical propositions excited the theologians against him, he prudently fled to Sicily, where Frederick II took him under his

protection. Pope Clement V having stones in his kidneys, mandated Arnauld de Villeneuve to come to him. with the promise of granting him forgiveness. Arnold sailed for France (the Avignon popes were there). But nearing Genoa he died, his body was buried in the city (1313). He had as friends and disciples Raymond Lulle and Pierre d'Apono.

Arnaud de Villeneuve biography in detail:

The place and date of birth of Arnaud de Villeneuve is uncertain; presumably he is born around the year 1240, along F. Hoefer. (But, see also previous paragraph to evaluate.) There are several towns named Villeneuve in France, Spain and Italy. He taught in the late thirteenth century, medicine and alchemy in Barcelona, where he replaced his master Casamila. In 1285, he was called to Peter III of Aragon, and nominated as first physician in his court, a position he did not long retain because of his unorthodox opinions which drew to him excommunication from the Archbishop of Tarragona. He fled to Paris, but there too he was forced to leave, because he was accused of maintaining intimate business with the devil, and to change the copper plates into gold. He retired in Montpellier, where he was said to have stayed there a few years, as regent at the Faculty of Medicine. From Montpellier, he went to Florence, Bologna, Naples, Palermo, where he put himself under the protection of the Emperor Frederick II, who showered blessings. Pope Clement V, suffering from a painful disease (stone, equivalent renal colic), claimed care of Arnaud de Villeneuve, considered him to be the most skilful physician in the world. He immediately embarked for France, but the ship was wrecked (it is incredible to see the number of these biographical alchemists, where shipwrecks are evocated). Arnaud died in 1311, at a fairly advanced age. His body was buried in Genoa. In the same year, Clement V wrote for the General Council of Vienne, an encyclical letter (Du Boulay, *Hit. Universit.*, Paris, vol. IV) in which he conjures those who live under his obedience to find out where is hidden the Treatise of the Practice of Medicine, written by Arnaud and dedicated to the Pope (the treatise is probably the same that is inserted in the edition of the complete works of Arnaud, under the title of *Practica summaria, seu Regimen magistri Arnoldi Villanova ad instantiam Pope Clementis*). Arnaud had incurred ecclesiastical censure for some proposals, among which we note: the prediction of the end of the world for the year 1335, the papal bulls are the work of man; the practice of charity is preferable to prayers and even mass. According to the reputation enjoyed by Arnaud de Villeneuve as a doctor and as an alchemist, one would have thought that it was a miracle of science. And this is even what we want to spread nowadays (Hoefer). As the author of the article Arnaud de Villeneuve, in the *Universal Biography*, said:

"He discovered three sulphuric, muriatic and nitric acids. He composed the first alcohol, and saw that the alcohol could even contain some of the odorous and sapid plants that are macerated. Through his research work we owe him the first regular essays of the distillation; discovered turpentine, and, he proposed the first alcohols. '

The companions so skillfully maneuvered the interview, convinced Pope John XXII, the more that these noble gentlemen held the secret of secrets, and that the providence sent them aptly to him. Therefore, the Pope was appeased and all smiling. Thus, he even suggested them to constitute a brotherhood and take as sole mission to perpetuate the divine philosophy. He insisted to house them in his own palace. He assured them food and shelter in return ..., Guy Montanor and Pierre Le Bon of Lombardy enlightened him on their science. On December 2, the name of the group was decided: Sovereign Order of the Elder Brethren (Brothers) of the Rose ✕ Cross.

Following this interview, His Holiness Pope John XXII finally suggested to the Templar Gaston de la Pierre Phoebus to return to Scotland and try to cure (*convert*) new companions to alchemy. For them too, the Pope would provide lodging, food, and complete protection. During his absence the Pope would put their affairs into the hands of the President of the Hospital of Pont-Saint-Esprit, obviously under the expected secret. Also, the project of a new rule for the order was secretly studied.

The rector was also a former Templar who, from 1307, retired injured in the convent. His high esteem and nobility, his extraordinary knowledge made him quickly the confirmed rector of the community. The Pope knew very well who he was talking to write this secret rule, still followed today in the Sovereign Order.

Gaston de la Pierre Phoebus by submission to the Pope agreed to leave, but firstly he wanted to meet with the Rector of the Hospital to provide him with all necessary instructions.

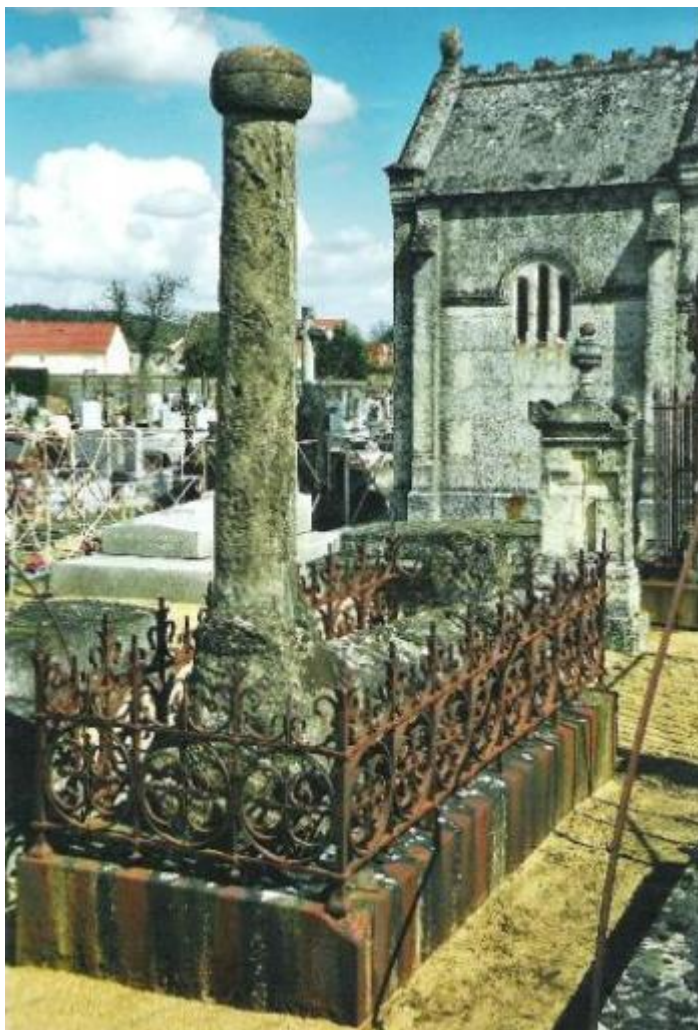
Let us remember that after the conquest of Jerusalem in 1099 during the First Crusade, some lords remained there to build the Kingdom of Jerusalem. This was primarily to ensure free access to the (probable) tomb of Jesus of Nazareth and preserve it for the Christian world at the time and in the future. Logical consequence, because the flow of pilgrims already accentuated to Jerusalem in the twelfth and thirteenth centuries.

The Knights Templar and Hospital Orders were two new religious institutions that were emerging. Firstly the Hospital Order of Saint John of Jerusalem in 1113. Their mission: accommodation and care of the pilgrims. In 1120, a

parallel order, the Knights Templar Order was created to ensure the safety of the same pilgrims in the Holy Land.

Gaston de la Pierre Phoebus was no longer to see his companions. In fact, on the way back from the Isle of Mull, so he rode with seventeen knights he had himself recruited, they were attacked in the vicinity of Le Mans, France (where a message was waiting for him at Montfort-le-Rotro) by a large army of cutthroats, half soldiers, half beggars, who stretched an attack. There was great hostility. The Chronicles report the number of thirteen killed on the side of the Lords and thirty-four from the side of the bandits. Unfortunately, Gaston de la Pierre Phoebus, initiator of the Sovereign Order of the Elder Brethren of the Rose ✠ Cross, and the Templar Church, were among the dead bodies that littered the forest.

The five survivors ordered to transport the remains of their unfortunate companions in the nearest chapel, although the remains of Gaston de la Pierre Phoebus, wearing his Crusader vestments, was carried to the castle of his friend Count Henri de Montfort. He was buried on the same land of the Count. In this



cemetery the tomb can still be seen, called "of the Crusader", and in the hollow column is seen the broken sword of the deceased, however no longer seen but there it is. Currently the land belongs to Pont-de-Gennes, affecting the town of Montfort.

Finally, our five survivors of the massacre arrived in Avignon on Christmas Eve. Their presence brought mourning, but there was an intense fraternal spirit and unity of mind. During this time His Holiness Pope John XXII, in revenge for the disdain of the Italian bishops, accusing the stay at Avignon, elected eight cardinals all French, in December 1316. Among the new cardinals was his own nephew, Jacques de Via, to

whom he gave the bishopric (diocese) of Avignon, who at this moment was vacant. The cardinal's hat was given to him shortly after. Jacques Via played a decisive role in the history of the Sovereign of the Elder Brothers of the Rose & Cross Order.

Jacques de Via (*Jean Lavie de Villemur*) is a French cardinal born in Cahors, Midi-Pyrenees and died murdered June 13, 1317 in Avignon. He is the nephew of Pope John XXII and the brother of Cardinal Arnaud de Via. Jacques de Via was first canon cantor of Frejus and archdeacon of Mede. In 1313 he was elected archbishop of Avignon in succession of his uncle. Jacques Via is created cardinal we already know by Pope John XXII at the consistory of 17 December 1316.

Pope John XXII in Avignon



Despite a clear majority of French cardinals in the council, two years of negotiations are necessary before the election of Cardinal Jacques Duèze, new Pope John XXII. Son of a shoemaker, he is a man of the modest type. He is a brilliant theologian, and an experienced politician. Elected at the age 71, the canonical age for the time, in the minds of the cardinal electors, a transitional pope. Yet his pontificate is the longest of the Avignon popes, and one of the most important through his reforming energy.

The great work of John XXII is the reform of the pontifical taxes that fill the coffers of the Church. He fights with energy against the deviations and heresies, excommunicated dozens of adversaries of the Church and submit Franciscans deviations.

Pope John XXII excommunicated Emperor Louis IV of Bavaria, who in 1328 appointed a new pope in Rome, a Franciscan monk, the antipope Nicolas V. Louis IV submits himself shortly after and Nicolas was taken prisoner, he died in the jails of Avignon in 1333.

Rigour and character of John XXII created many enemies around him. Despite his promise, he does not return to Rome and roots even more the papal court in Avignon. Complex and controversial figure, John XXII is also a master of the

occult arts, he practiced alchemy and the Kabbalah. His enemies accused him of heresy; he renounces his beliefs on his deathbed and died in Avignon 4 December 1334 at the age of 90 years.

It was January 5, that the rector of the Hospital came to Avignon at the express request of Pope John XXII. Gathered in a large room under the presidency of the Pope where Cardinal Jacques de Via, the rector of the Hospital and the thirty-two companions were present. The rector gave reading of the Rule as instructed by the late gallant Gaston de la Pierre Phoebus. Each article was carefully studied and discussed. It goes without saying that the Pope was able to easily remove the clause dealing with the Templar Church as being a Church without the Pope but rather of Cardinals. But, as our former Templars held to keep the Templar cult as much as their own chivalry filiations so important during their exile days as survivors, the pontiff had to use hardship. He imposed his own nephew as Emperor. The Pope asked them this as appreciation and gratitude for all he had done for them. The companions agreed. It goes without saying that by careful measurement, the Pope proposed that the chief "Emperor" of their Order should possess all powers, thus avoiding a lot of trouble. The entrance of Jacques de Via in their ranks wore the number of thirty-three members up to this day. Pope John XXII had won the game, reaching a twofold objective:

1. His nephew is cardinal and Emperor, and as such the red hat blazon of Templar Church now took an entirely different meaning.
2. By the clause "with full powers" and through his nephew, the Pope kept the secret Order under his full authority.

Positivism of His Holiness Pope John XXII

Why call magic heresy, as the invocation of demons? The reason for this, because the worshipers of demons produce new facts likely to generate new memberships. We must insist on this notion of "*factum hereticale*" brandished through the forwarded questions to the theologians in 1320, breaking as such with the common idea of heresy as an opinion or as "*intellectus*". It is not only an extension of the sacrilegious practices as part of doctrinal foundation. John XXII did not need this argumentation to severely punish the demoniacs in magic acts.

The Pope believed in the power of facts, law and theology. As such, in May 1330 he addressed himself to the King of France asking him to prohibit the practice of evidence or legal battle duel noting that "by such practices, the truth is not proven" (*per talia probatur veritas ... not*). The Pope, on behalf of major experience of things (*rerum magistra experientia*) explained to the king in case of accusation of false currency, the sovereign would never be satisfied with such

evidence, precisely because in this case, the material facts and the pure truth are important.

The very construction of unknown facts is a threat to faith. Only the facts induce trust and faith. The traditional classification of heresy, by sticking to the rejection of orthodox views, does not consider the process that leads to faith. In front of extreme diversity of opinions and of schools of thought, we must always hold to the facts. John XXII, just as William of Ockham, leads to the conclusion that faith is based on a certain confidence in the entire Christian tradition and supported by the facts supplied by Sacred Scriptures. Faith is based on a contract of confidence and trust. One of the most vociferous criticisms that he addresses to the Franciscans is to trample on the evidence of Sacred Scriptures. In the Gospel, Jesus owned property and gave his purse to Judas Iscariot. However, by the artifices of interpretation, they are destroying these facts in favour of their interpretation. Large bubbles of condemnation facing the Franciscan doctrine of absolute poverty emphasise the destruction of evidence underpinning the articles of faith. In the Bubble "*Cum inter nonnullos*" (12 November 1223), the Pope said:

One find a parallel formulation in "*Quia quorundam mentes*" (10 November 1324)

The assertion that Christ and the apostles possessed nothing shared or individually, we believe in a perpetual edict and following the advice of our brothers, when it is repeated stubbornly, it must be held for erroneous and heretical, because, it expressly contradicts the Sacred Scripture, which in many places says they had some possession. It implies as such that the Sacred Scriptures, which are proved by the articles of the orthodox faith, has openly on this subject the seed of falsehood and, as such, it removes confidence in Sacred Scripture and makes dubious and uncertain the Catholic Faith by removing its probative value.

More generally, the Spiritual Franciscans, imagining that Christ and the apostles practiced the use of "fact" without legal ownership, built a fiction that had no lawful appropriation, no check in the "nature of things" (*rerum natura*) where the consumption of goods is based either on a law or a crime. Their use of the word "fact" reversed the natural order of the world. The Franciscans became heretics in rejecting the Gospel facts and rebuilding their own facts, because of their strong ideology and through the collective identity they created. The worshipers of demons did not act otherwise, we will see.

So, for His Holiness Pope John XXII, a fact is a fact. How to understand this positivism, which seems anachronistic, without reducing the singular fancies of the old pontiff?

To grasp this turn, no doubt one has to start from the moral judgment, and not from the epistemological judgment of human behaviour as well as from physical processes. Everyone knows that during the twelfth century, a moral intention was produced between Peter Abelard and Pierre le Chantre. The assumption is that it is this moral that built up the notion of fact, neutralising the event. John was killed. Paul has killed him. This is an event. The moral theology of intent states that this event means nothing in itself, before it is qualified according to the intention of Paul, who built the event as murder (he wanted this and premeditated the act, through the effect of an old hatred), or the assault brought with no intention of murder (following a brawl, as an example) or as an accident (Paul during a hunt, and an animal in view to kill), as meritorious (Paul has freed Christianity from a persecutor, on the model of Judith killing Holofernes). The event the "death of John" emptied of its intrinsic meaning is what is called a "*low fact*", an irreducible residue of reality.

During the thirteenth century, a progressive reaction was produced against the morality of intention, an attempt to objectification of moral and legal judgment. This phenomenon is probably due to the movement of drafting normative acts and the establishment of laws as science, increasingly independent of moral theology. The fact was thought of as a necessary independence transcendent law residue, because the caste of lawyers was trying to extract contingencies and compromises of current affairs. But the commitment to factuality also held a reaction of the Church against heretics companies relied on a practice of secrecy and double accord. The sanctuary of interiority could appear as a hidden conspiracy. The lawsuits against the Cathars and beguines (*Flemish nuns*) clearly show it: the inquisitors began to develop techniques for locating the concealment. This development thus tended to replace the *low facts* of morality against the intention by the *strong facts* of the courts of research. Does this mean that at the courts any excuse as to the circumstance of the action was dismissed? Certainly not, but the circumstances were themselves objectified. We give two examples: the notion of irresponsibility, given to identifiable classes of individuals (the mad, children, sleepwalkers) was defined in the early fourteenth century by a decree of Clement V. Moreover, in the inquisitorial procedure, the preliminary research on the reputation (*fama*) of suspicious individuals delegated to an external community evaluating the motives, before the investigation was brought in correlation with the evaluation of specific acts. Obviously, the "*fama*" was largely driven by lawsuits themselves but the judges held its objective and measurable. In the inquisitorial trials, in canonisation as in

criminal or heretical material, the judges or commissioners frequently ask witnesses to define the word "*fama*", its place of origin, and its extension. Some even went so far as to ask the witness to quantify the minimum opinions or murmurs needed to constitute a reputation.

We are now returning to where we first were, around the beginnings of the Sovereign Order of the Elder Brethren Rose & Cross, founded by the Pope John XXII. Previous paragraph was necessary to learn more about the Pontificate of him who was also an alchemist in all secrecy. That which Pope John XXII had imposed, accepted and even blessed turned against him. May 6, 1317 Jacques de Via die murdered. The Pope narrowly escaped this mass poisoning. Poisoners were Hugues Geraud, Bishop of Cahors; Pierre Artige, former chanter of Poitiers; Jacques said Brabançon, and the physician Jean d'Amant.

Cardinal Bertrand de Castanet was ordered to proceed against those guilty of murder, and the cardinal Berenger de Fredol did carry out the sentence.

How the "Supreme Council" of the Order met after the meeting with Pope John XXII, and before the death of Cardinal Jacques Via:

Imperator posthumes: Gaston de la Pierre PHOEBUS

Second Imperator: Cardinal-Bishop of Avignon Jacques de Via

Senechal-Coadjutor: Della Rovere

Grand Commander: Pierre le Bon of Lombardy

Deputy Grand Commander Richard said the Englishman (Richard dit l'Anglais)

Commander: Guidon de Montanor

Hierophant Major: Yves Lancel de l'Isle

Hierophants: Ortholain and Odon

Guard of the Seals and Treasures: Louis de Grimoard

Grand Master: Henry de Montfort

Grand Master: Pierre, Yorick of Rivault

Grand Master : Baron de la Pierre¹

¹ Noting that from the first Supreme Council, two characters use a pseudonym: the Baron de la Pierre and Le Roux of Brittany. The latter has just adopted the "nickname" of his grandfather John I of Britain, whose motto is "Secretum Meum" (My Secret).

Grand Master: César Minvielle

Grand Master: Jean-Marie de Senectaire

And, that means they were fourteen Knights forming the Supreme Council. As for the nineteen Masters Guides, the notes have retained only six Henri Manfred de la Pierre PHOEBUS (son of Gaston), Gentilis of FOLIGNO, Luis d'Arville, Renault des Pins and Le Roux of Brittany. Note that at the first Council, two characters already cover a pseudonym baron PIERRE, and LE ROUX of BRITTANY. The last simply adopted the "nickname" of his grandfather John I of Britain, and whose motto is significant, including (*Secretum meum*) - My Secret.

Very soon, Pope John XXII responded to have back O.S.F.A.R+C that he had so much to heart, being himself an alchemist. However, a combination of circumstances braked whenever the attempts in returning the Order under his authority. He appointed Bishop Arnaud de Via (brother of Jacques) and placed him on the episcopal seat of Avignon. Four months had elapsed between the death of Jacques and the appointment of his brother. Arnaud de Via, cardinal-bishop of Avignon was from Cahors and nephew of Pope John XXII.

Here follows the parental relationship of Pope John XXIIⁱⁱⁱ:

1. Arnaud de Via, cardinal-bishop of Avignon was from Cahors and nephew of Pope;
2. Peter, Archbishop of Aix, was Pierre Després, of the house of Montpezat, parent, or at least an ally of John XXII. He became cardinal-bishop of Palestrina few months later;
3. Geraud, bishop of Limoges called Rotgier or Rotquier and was a native of Cahors and parent John XXII;
4. Peter, abbot of Saint-Germin from Toulouse was Pierre Le Teissier or Textoris, native of Cahors, John XXII created him shortly after as cardinal priest of the title of Saint-Etienne in Mount Celicy;
5. Pierre Duèze was the brother of John XXII;
6. Pierre de Via, a native of Cahors was the brother-in-law of the same pope;
7. Arnaud de Trian, from Cahors had married a niece of John XXII, the sollicitar himself remitted the contract, Pierre Marini was Cahors.

As to the Sovereign Order of the Elder Brethren of the Rose ✠ Cross, the Pontifical charms were broken, while all members of the Supreme Council were assembled according to the statutes of the Rule, as it was better to act quickly. In great secrecy, the thirteen companions gathered in two days Guidon de Montanor was elected the third Emperor. When John XXII brought them together again to impose his second nephew, the Supreme Council apologised and showed the minutes of the meeting appointing Guidon de Montanor as third Emperor, with full powers. The Pope took very badly the decision but agreed anyway, especially when finding himself in front of the texts he had himself adopted. Anyway, he had one single request; the Order should remain in Avignon at least for some time, which was granted.

An absolutely sure fact, about our former Templars is that with the appointment of Guy de Montanor as successor to Jacques de Via; the appropriation by the Pope on this organisation is now become of no avail. Our Brethren Rose ✠ Cross, despite their act of liberalism, recognised no great appreciation for the Pope who had assembled, housed, protected, and given them the Rule.

After the election of Guy de Montanor, the first care of the Order was to choose another adept, so that the number thirty-three remains respected. The choice fell on a Provençal gentleman, "Enguerand Ners" which was engaged successfully in the natural sciences and medicine, while not being directly an alchemist.



The Order escaped the direct control of the Pope by leaving Avignon, and moved to the Commandery of Montfort sur Argens in 1333, to organise their destiny from this place. It was a little castle given to the Knights Templar in 1207 by Alfonso of Aragon, Count of Provence,

which had nothing to do with the Knights Templar. The one we know today has replaced the old castle of the Templars. The castle, a former Templar Commandery the high place of the Order, situated north perched on a promontory place overlooking the river. Monfort sur Argens is a very old village of Moyen Var. It is overlooked by the only Templar castle of Var and itself overlooks the beautiful plains of Argens.

The Knights remained there a whole year. They began their stay in Montfort sur Argens with a Solemn Mass, to which they gave the Mystic Communion to all participants to continue in the unseen that was later called, "The Rosicrucian Myth."

Since then no Templar was ever declared as such, continuing teaching adepts in the greatest secrecy. From 16 January 1992, if an initiate, or an adept of another initiation obedience duly recognised, as for example someone from Martinism, we give him the investiture after the necessary research about the authenticity of his candidacy . However, in the future, and that is from this very day, the candidate for investiture in the knighthood must complete the test of forty-five questions, and gradually pass the seven alchemical initiatory degrees of our Order. For each level, there will be three months theoretical assimilation and finally we will give him or her an assignment to complete, called "Minutes" for final estimation. At the end of the term, he or she will receive the investiture. One who is accepted as a Templar in the Sovereign Order of the Elder Brethren of the Rose ✠ Cross has access to its history, but not those outside. Nevertheless, he is obliged to maintain complete silence about our secrets, in memory of our fifty eight Imperators and Knights throughout the history of O.S.F.A.R+C, especially in memory of all the Knights Templar of the first hour who have been persecuted and sentenced in and around 1314 even later.

The Sufi brotherhoods in Cairo, Luxor, Damas and religious communities on Mount Athos have always been interested in the archives of the nearest branch of the Knights Templar Europe. We find in these places the answers to many questions about the Templar truth, and what still arises today.

These brethren have preserved that which was canceled or mystified in Europe by the temporal powers, who in secret, but enthusiastically followed mysticism called heretical deviation, classified as modern or completely exoteric institutions. They are the pretended new Knights Templar or Rosicrucians.

But, who were the inspirators of this initiatory movement in Europe? It was a movement linked to science and mysticism, which now continues its work in other fields of activity, and with different "external uniformity." They kept the Secret of secrets, or the symbol of the Mysteries of Initiation.

Other Ways and Means under the Pontificate of Pope John XXII

“The Minority Brethren; the Elected and Consoled Brethren”

The meeting (and the agreement) occurred in 1317 with the Knights of the Temple, was ratified by Pope John XXII through the bull “Spondent pariter”, we already know. This pope, with the little he was allowed to know, was able to write the undoubtedly alchemic treatise “the Art of Transmutation”, published posthumously in 1557. We will omit all the collateral elements and secondary details; we will only remind that this pope, at his death, left underground in his Avignon residence the huge sum of 25,000,000 gold coins (an extraordinary sum for that time). The interest for this detail rises because this “case” produced in later times an infinite series of princes of the Church keen on the Alchemic Art. There are plenty of documented testimonies and we leave to the skeptical one the burden of demonstrating “himself” the opposite. We will leave here that stream of promiscuity developed by the meeting with the Order of the Temple and we will carry on with our journey.

We now will extract from the work “Histoire de l'Ordre des Templiers et les Croisades (Paris, Byblos Tome I), some articles from documents of the time of the Rule of **Minorite Brethren or Friars**, a direct extension themselves of the Templar Order of the High Degrees as well. The original document of the Rule exists in two copies; the first is in the Vatican, the second in Hamburg. The document was preserved by Br. Mathieu de Tramlay until 1205, and then by Robert de Samfort, proxy of the Temple in England (year 1240) and by the Master Roncelin de Fos.

We will analyse some rules of the minor adepts in order to understand their attitude and the hues of their feelings: the **Elected Brethren of Friars**.

Art. 11 – Admission ritual of the Elected: swearing of preserving the secret of the order, since any indiscretion is punishable by death. The Receiving will then kiss the neophyte on the lips, in order to transmit the breath to the sacred plexus that gives the creating strength to the navel and the virile member, image of the manly creating principle. [This article was accused by the Inquisitors of being keen to omosexual practices. Actually, the reference to the symbolic transfer of the initiatory efflation that the Master sends to the inferior Centres (Chakras) of the initiating is unambiguous, obvious and unquestionable. (Editor's note)]

Art. 13 – The neophyte will trample on the Cross and will spit on it and then he will receive the white tunic with the sash. [This symbolizes the disdain towards

the instruments of torture that devotionals loved and adored so much in their exoterical cults. (Editor's note)]

Art. 14 – The man who will think of being authorized to vituperate Jesus, Mary's son, because we insulted the wood of the Cross, will be excluded from the Capitols and his education will not be taken any further.

Art. 20 – The Elected are the holy assembly, the people of acquisition, in which don't exist any Jews, Saracen, free, slaves, men or women. To the man who is in the true Christ-God we'll announce a God that manifested himself to the world, a Christ only son of a God, which was with God in all eternity, who was never born, has never suffered, can't die, is omniscient, has loved and joined the soul of Mary's son and in this way he was in the world. A God that the world has never known because carnal men never understood what the Spirit is. You can definitely state that Mary and Joseph's son accomplished everything: his teaching, his miracles and his holy work, through the strength and power of this true Christ, which was emanated by God with all the eternity. He joined for a period the soul of Jesus but he never appeared in flesh and bones. Since Joseph and Mary's son has been saint, free from all sins and crucified, we worship him in God and pray to him. But we consider the wood of the Cross like the sign of the Beast mentioned in the Apocalypse.

The Consoled Brethren or Friars.

Art. 8 – There are Elected and Consoled in all the parts of the world. Wherever you will see big houses being built (the Temples) and the sign of identification being made ... (which I do not mention publicly), you will find many people educated by God and the Great Art. They inherited it from their fathers and masters, which are all Brothers ... (another omission)... Through the underground paths you will lead them to your Capitols and to those who are afraid you will assign the *Consolamentum* outside the Capitols, in front of three witnesses.

Art. 9 – You will fraternally receive the Friars of these groups and do the same for the Consoled (the Rosicrucians) of Spain and Cyprus; you will do the same for Saracens, Druzes and those who live in Lebanon. If the Spirit animates Saracens or Druzes you will admit them as Elected or Consoled.

Art. 18 – The neophyte will be taken to the archives where he will be taught the mysteries of the divine science, of God, of Baby Jesus, of the true Bafomet, of the New Babilon, of the nature of things, of the eternal life and secret science, the Great Philosophy, Abraxas and the Talismans (theurgic objects). All these

things will be hidden to the ecclesiastics (profane or not initiated) admitted to the Order.

Art. 39 – It is prohibited in the Houses in which not all the Friars are Elected or Consoled to work some materials through the philosophical science or to transmute base metals into gold or silver. This work will be undertaken only in the guarded and secret places.

We must now consider who were the “inspirers” of this initiatory movement in Europe. It was a movement connected to science and mysticism which continued its work in other fields and with different “exterior uniforms”.

From such premises it is difficult to imagine how an ordinary templar or Rosicrucian myth could be the holder of the Secret of secrets or symbol of the initiatory Mysteries.

The “modern” templar or Rosicrucian myth is certainly not of an initiatory nature. It rather has a bourgeois structure of a devotional nature expressed by an average culture and no intellectual light at all (light of the soul); it is inspired by an event which will remain, as it is fair to be, a myth and a mystery for the non-initiates.

We'll have other chances to reawaken this subject and we'll see with more and more clarity the Rosicrucian reality despite its pale exoterical imitations.

The philosophical Cross symbol of the Rose & Cross, as this image shows, engraving of the XIX century, contains the symbolic plan of the Temple of Ezekiel (the Circular Temple contained in the Square Chamber of the 4 Elements).

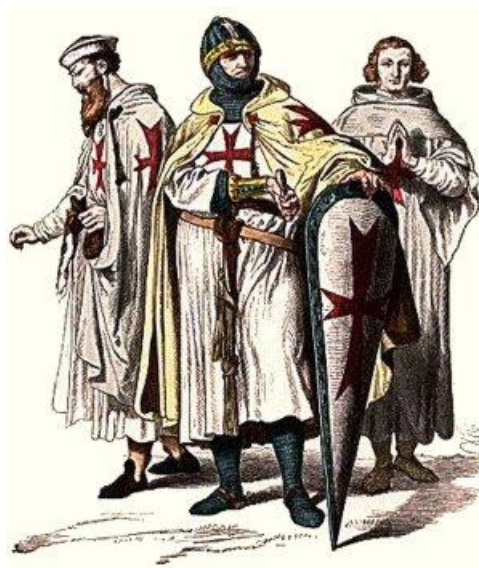
This Cross is often mistaken in Freemasonry for the Teutonic Cross reproduced below.

It is better to remind that between the two Crosses there isn't any relation, neither symbolic nor esoterical.

Carefully studying this plan and the disposition of the Symbols it contains means to realize the right philosophical location of the Doctrine of the Minor Mysteries in the Masonic Temple.

The Templar Lineage
of the
Sovereign Order of the Elder Brethren Rose ⚔ Cross
(Branch of the Sovereign Military Order of the Temple of Jérusalem)

The Imperators OSJAR⚔C



1. Gaston de la Pierre Phoebus (1313)
2. Cardinal-Evêque d'Avignon J. de Via (1316-1317)
3. Guidon de Montanor
4. Henri de la Pierre Phoebus (1339-1348)
5. Helion de Villeneuve (cinq ans)
6. Yves Lancel de l'Isle du Val de Vegre
7. Grimaud de Bouvier (Duc) (1356-1367)
8. Gaëtan des Pins (1367-1372) Provençal petit-fils d'Odon des Pins et Grand Maître de l'Ordre de Jérusalem.
9. Raymond de Temple (1372-1380)
10. Thibaut de Montfort (1380-1383)
11. Grand Maître de Rhodes, J-Ferdinand de Heredia (Aragonais) (1383-1396)
12. Ludovic des Pins (1396-1418)
13. Bergues (1418-1427)

- 14.Simon d'Arville (1427-1437)
- 15.Jehan Cholet (1437-1454)
- 16.Jehan de Lastic (1454-1461)
- 17.Gilles Rivault, sieur de Kerissac (1461-1479)
- 18.J-B Orsini (1479-1484)
- 19.Frère Hugues Verdola de Tolose (1484-1503)
- 20.Souchon (1503-1518)
- 21.Cardinal Philippe de Luxembourg (1518-1519)
- 22.Honoré de l'Isle, Seigneur du Val de Vegre (1519-1527)
- 23.Du Coin (1527-1550)
- 24.Rollans (Famille des Rivault) (1550-1565)
- 25.Jehan de Senectaire (1565-1576)
- 26.Philippe de la Pierre Phoebus (1576-1582)
- 27.De Paul (1582-1583)
- 28.Triscontin de Reard (1583-1598)
- 29.Jean de la Buissonnière de la Renaudière (1598-1602)
- 30.David Rivault (1602-1607)
- 31.Mgr Charles de Beaumanoir (1607-1613)
- 32.Prélat Jehan de Palissier d'Apt (1613-1623)
- 33.Robertus de Fluctibus (Robert Fludd) (1623-1630/7 ?)
- 34.Camus, Seigneur de Peypin ou de Puypin (1630-1637)
- 35.V.Depaul (1637-1647) As to comments received he may be Saint Vincent
DEPAUL.
36. Dave Gloxim (1647-1649)
- 37.Christophorus Angranus (1649-1653)
- 38.Return of the family Jehan Pelissier, Lord of Pierrefeu (1653-1687 ?)
- 39.Baron de la Pierre (1687-1687 ?)
- 40.Jacques Hermite, Seigneur de Maillane (1687-1697)
- 41.Comte de Roure (1697-1706)
- 42.Sœur Marie de Lubac (femme) (1706-1729)
- 43.Joseph-Jacob Maupeou (1721-1782)
- 44.André Pelissier, Seigneur de Chantereine (1732-1745)
- 45.Louis-Lantelme Chassalier (1745-1763)
- 46.M. Pourtal (1763-1772)
- 47.Gérard de la Pierre (1772-1800)
- 48.Jean Minvielle (1800-1811)
- 49.Vasconcellos (1811-1846)
- 50.Mgr. J-B Bouvier (1846-1849)
- 51.Lord Bulwer Lytton (1849-1965)
- 52.Abbé Louis Constant (Eliphas Levi) Prêtre (important Occultist world-
wide) (1865-1874)
53. William Wynn Westcott (1874-1892)

- 54. Sir Leigh Gardner (1892-1898)
- 55. Docteur Steiner (1898-1900)
- 56. A. Croweey (Irlandais) (1900-1916)
- 57. Jean-Jacques d'OSSA, Roman Catholic missionary bishop (1916-1968)
- 58. Pierre Phoebus (Roger Caro) (1969-1992) He is the last Emperor as at his death, the High Council had not the traditional number of thirty-three adepts, whereby another Emperor could not be elected. There was according to the son Daniel of the Emperor, and "interim emperor" without function. Philippus-Laurentius (Philippe De Coster) in his function as "Knight Grand ✠ Cross of Merit FARC" (Chevalier Grand ✠ Croix du Mérite FARC) functions as "General Grand Master".

The list of Emperors closes with Pierre Phoebus, whereby any other person calling him or herself Emperor is an impostor, and should not be followed.

After the death of the last Emperor Pierre Phoebus (Roger Caro²), the Emperor's seat remaining vacant up to this day. A few members of the Supreme Council at that time:

Raymond Panagion (†Armand Toussaint); Theophoreonai (†Maurice Auberger); Teletourgos (Daniel Caro, who resigned in or about 1976 ?); Nr'Palinga Dhara (†); Jethro (†Jean-Paul Charlet); Erebus (†); Jacques Lacroix (†); Christine Buisset qui démissionna; Georges Perreal (†); Patrick Lebar who resigned, and others.



Visit of Emperor in Ghent, Belgium

² Roger Caro (Pierre Phoebus), born January 30, 1911 and died January 16, 1992.

A few Signatures with Seals of the Knights OSJAR + C (also belonging to the Neo Temple Church) under the last Emperor Pierre Phœbus

S.B. Pierre PHOEBUS a été assisté par LL.EE JETHRO,
THEOPHOREONAI, TELETOURGOS, EREBUS et Nr' PALINGA DHARA.

Fait et enregistré sur le Cartulaire de notre
Eglise, page 13 le 7 juin 1974.



Biography of the Imperators

In April 1339, Henri de la Pierre Phoebus (son of the first Imperator posthumously) succeeds Guidon de Montanor. He will rule ten years. He has A. V ... as Seneschal, and A. V ... remain unknown to us.

The fifth Imperator, Helion de Villeneuve, remained five years governing the Order. He was from Provence and also Grand Master of the Knights of Rhodes. He had as assistant Count Guy de Saint-Germain. We find the seal in the Official Archives (National Archives in France) under no. AN 1276.



The sixth elected Imperator was Yves Lancel of Isle du Val de Vegre. Our list does not mention any other name^{iv}.

With Grimaud Bouvier said the "Duke" (1356-1367), **seventh Imperator**, we have a anecdote. The Rosicrucian notes indicate that in 1351, Jean le Bon enabled his chaplain to be cured to permit a discreetly investigation on certain lord who lavished gifts to the poor and sick. The investigation failed. Everyone remained silent and gave descriptions the one fancier that the other.

After his capture, made in Poitiers (France) in 1536, Jean le Bon was brought to London to undergo captivity. However, around 1360, a character introduced himself. It was none other than Grimaud Bouvier. He strongly softened his fate and could comfort him, but when he offered to release him, the king refused, claiming the honour.

Grimaud then asked him to give all the money necessary to purchase his freedom ... He put the gold coins on the table. When the king knew it was an alchemical gold, he flatly refused, but not warmly thanked for the proposed

action. He even promised him to raise his lands in duchy when he would be back to France.

Therefore, Grimaud withdrew himself sorrowfully. When he was about to pass the door, the King called him back, and returned him the "forgotten" gold coins left on the table and said, "Thank you, friend, for giving me the joy of seeing this "Agnel" gold, this royal denier and the franc gold horse, but the point is that I need not. I want you to place this "Agnel" in your arms in remembrance of me. "



- Sire, replied Grimaud de Bouvier, it will be as you wish, however, my king being captured, my "Agnel" will be "lying on the ground, not standing" ... then taking back the gold coins imprinted with the sign of "Jean le Bon (IO

h)”, our Emperor retired with a bruised heart at the thought of leaving his king.

One of the five great masters of that period was Jacques Dondus. He was a doctor in medicine and mathematician in Padua. He created, it seems, a storied clock (?) that made a great noise.

The eighth Emperor (1367-1372) was Gaëtan des Pins. He was the grand-son of Odon des Pins^v, Provincial and Grand Master of the Order of Jerusalem.

His successor, Raymond de Temple (**ninth Emperor**) 1372-1380), was Beaufort as seneschal. The ancestor of the latter, Knight Templar, had built a commander in the Holy Land.



Le tenth Emperor is called Thibaut de Montfort^{vi}, lord of Rotro and Gennes (France); we find with him the name of one of the founders of the Order (1380-1383).

With the eleventh Emperor, there is change of nationality in the management. He is the Grand Master of Rhodes, J. Ferdinand de Heredia (Aragon) who takes charge. He will remain as such from 1383 to 1396.

The twelfth Emperor becomes French again, because the French were in majority again, when there is no application of article 19. Ludovic des Pins is now the successor (1396-1418).

The Seneschal is the Aisne Flame Nicklaus.

If the name of the Emperor is no problem, it is not the same for that of the seneschal, whose name "feels" the pseudonym of a place. Without being very subtle, we guess it is Nicolas Flamel. Niclaus is Nicolas and Flame with "L" becomes "Flamel". Remains "Aisne". Why "Aisne"?

We confess that we stayed more than a month without finding the answer, until one day - without trying further - we felt on a passage by Louis FIGUIER: "Alchemy and the Alchemists"^{vii} (f 196): "A writer, he says, just about

contemporary of “FLAMEL, GUILLEBERT METZ”, in his "Description of Paris", written in 1434, teaches us to distinguish two brothers, both writers named FLAMEL. One he calls “Flamel, the young”, was a skilled calligrapher, bookseller and secretary of Duke Jean de Berry; the other, “Nicolas” is called GUILLEBERT: "FLAMEL AISNSE, writer who gave lots of alms and hospitalities. "

That removes any risk of error: Aisne Flame Niclaus is Nicolas Flamel^{viii}.

The thirteenth Emperor is called "Bergues" (1418-1427). His assistant is "Sixtus de Lavois Carlos" and the Grand Commander is “Alain Chartier”.

The author and researcher Roger Caro (Pierre Phoebus), 58th Emperor, did not have any location for "Bergues", but for his assistant, his pseudonym guesses well. If we put "Carlos" at the top of the name, we get CARLOS SIXTE de LAVOIS, and reversing the first three letters of LAVois, is obtained VALOIS or in French: Charles VI de (of) Valois. This is all the more justified as we learn from Miss Lilian Wetzel that Alain Chartier was rightly the secretary and dedicated secretary of kings Charles VI and VII.

Alain Chartier (c. 1385 – 1430) was a French poet and political writer. (See him on picture.)



He was born at Bayeux, into a family marked by considerable ability. His eldest brother Guillaume became bishop of Paris; and Thomas became notary to the king. Jean Chartier, a monk of St Denis, whose history of Charles VII is printed in vol. III. of *Les Grands Chroniques de Saint-Denis* (1477), was not, as is sometimes stated, also a brother of the poet.

Alain studied, as his elder brother had done, at the University of Paris. His earliest poem is the *Livre des quatre dames* (1416), written after the battle of Agincourt. This was followed by the *Débat du reveille-matin* (1422-26?), *La Belle Dame sans merci* (1424), and others. None of these poems show any very patriotic feeling, though Chartier's

prose is evidence that he was not indifferent to the misfortunes of his country.

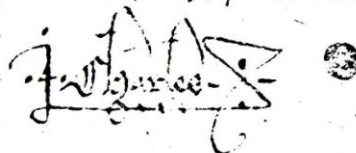
He followed the fortunes of the dauphin, afterwards Charles VII, acting in the triple capacity of clerk, notary, and financial secretary.

Let us see now, in a brief study how "Charles VI" had inherited the alchemical science, before being noticed by the Sovereign Order of the Elder Brethren Rose & Cross.

It can be seen in the Library of Poitiers a collection of facsimiles, and manuscripts of Charles V. However, some have close to the signature the eight-pointed star of the Templars (ph. NB 150-151). In addition, we note that the signature begins with a kind of “J” surrounded by three points, and that the figure “V” is surrounded by four points. Photo no. NB 152 shows on the same document, the signature of Charles V and the eight-pointed star of the Templars in the court of arms. However, this way of signing, three points at the beginning and four points at the end is typically used by the dignitaries of the Templar Church.

[illegible]

apere. idet. nunt. apere. jentiz. a fine pour. - cerene. besigne. - de. linte. de. amigne. de. noce. -
 fere. le. die. d'ingen. - nong. le. ly. - d'olanz. b'ien. - pennectie. p'indie. - m'ecnez. ly. a. sen. p'laissie. -
 + d'v. t'p. que. sera. de. die. besigne. fine. le. d'oz. reuete. d'v. d'oz. apandz. y. le. p'leu. -
 t. m'ecnez. d'oz. d'et. reuete. le. die. linte. - d'et. l'et. d'oz. en. cendra. l'ien. de. de. p'ange. -
 Esut. de. noce. apuy. - m. d'oz. de. d'ictez. le. p'v. ion. de. may. -



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The review of the inventory of the library of Charles V, which we have in detail, mentions several alchemical works often translated from Arabic. The following photo^{ix} shows no reproach to the king for having taken his horoscope. The "Treatise of the Sphere," which is kept in the Library of Saint John's College in Oxford, shows the chart of Charles V, with at the bottom of the horoscope, the Templar sign. On the other side, we also see the horoscope chart of Charles VI. Everything is naturally written in the Gothic of the time.

Moreover, in a very detailed study, owned by the Library of Poitiers (France) on "*Finances in the time of Charles V and VI*", we read that the expertise of the Royal Library (at the death of Charles VI) shows a lack of 146 volumes. However, in the inventories of Léopold Delisle, there are virtually no alchemical books. What did Charles VI do with them, when he felt himself dying? No doubt he has given them to some close friends among adepts.

In 1427 and until 1437, it is Simon d'Arville who becomes **fourteenth Emperor**. His Commandery in Sarthe is well preserved. The chapel is a real gem; however, it is surprising to see, as in Montfort-sur-Argens, Maltese crosses instead of Templar crosses^x.

Our photographs^{xi} show various aspects of this great Commandery, part of which became the town hall. At Arville, all stones are flint, whether the walls and enclosures.

In those days, the chair of Seneschal by taken by Count "Belvoir", one of whose ancestors had a castle in the Holy Land^{xii}.

Jehan Cholet (1437-1454) comes simultaneously the **fifteenth Emperor** on the surface; and, as an influential member of the Knights of Rhodes dating 1447 (original in the archives^{xiii}). The seneschal a great friend of his, Antoine de Fluvian, is Grand Master of Rhodes. As seen, the exchanges are often in occurrence.

Jehan de Lastic (Auvergne), Grand Master of Rhodes^{xiv}, is the **sixteenth head of OSFAR✕C** (1454 to 1461). The Grand Commander is Poggio Bracciolini³, a Florentine, very learned man^{xv}. He is also called "Le Pogge." He wrote several books. Our list does not mention the Seneschal or the Grand Master.

From 1461 to 1479, it will be Gilles Rivault, Sieur de Kerissac^{xvi} (*Seer of Kerissac*) who will be **seventeenth Emperor**. The "Rivault" are frequently mentioned in our chronology. They seem to have passed the secret down from father to son.

J.-B Orsini (1479-1484), **eighteenth Emperor**, also happens to be Grand Master of the Knights of Rhodes, indicating that the High Graded of O.S.F.A.R ✕ C found in that particular Order elite elements capable to perpetuate their philosophy. Later, towards the second half of the eighteenth century, we see that their choice will be to Freemasonry.

However, returning in 1479, the seneschal is Antoine Galateo. He was a philosopher and a physician, of Greek origin.

Brother Hugues Verdala from Toulouse succeeded him and became as such the **nineteenth Emperor** (1484-1503).

His successor, the twentieth Emperor is Souchon (1503-1518). He appointed as assistant Tristan de Beaufort.

The **twenty-first Emperor** is Cardinal Philippe de Luxembourg, 1518-1519^{xvii}. He is mentioned as a great benefactor of the Churches, the poor and the sick, imposing his Master Guides to visit them. We do not know who his adjunct is named.

³ **Gian Francesco) Poggio Bracciolini** (February 11, 1380 – October 30, 1459) served under seven popes, as a Florentine/Roman scholar, writer and an early humanist. He recovered a great number of classical Latin manuscripts, mostly decaying and forgotten in German, Swiss, and French monastic libraries, including the only surviving Lucretius, and disseminated manuscript copies among his learned friends.

The **twenty-second Emperor** is Honoré de l'Isle, lord of Val Vegre (1519-1527). No adjunct.

The **twenty-third Emperor** moves to Brittany with "Du Coin" (1527-1550). He nominates Jacques Dubois (Sylvius) as seneschal. The last personality is Professor of Medicine at the Royal College in 1555.

The **twenty-fourth Emperor** (1550-1565) takes us back to the family Rivault, Sieur (*title*) de Rollans. We do not have the name of any adjunct.

Jehan de Senectaire (1565-1576) is the **twenty-fifth Emperor**. He has J. de Belvoir as seneschal.

The **twenty-sixth Emperor** is Philippe de la Pierre Phoebus^{xviii}. He is a descendant of the founder, Gaëtan de la Pierre Phoebus. It was he who put a sun and a moon on each branch of the Cross (1576-1582). No assistant appears.

His successor is named "De Paul" (1582-1583). He becomes the **twenty-seventh Emperor**. No note exists on him.

The **twenty-eighth Emperor** is « Triscontin de Reard » (1583-1598).

The **twenty-ninth Emperor** is Jean de la Buissonnière de la Renaudière (1598-1602).

David Rivault^{xix} (**thirtieth Emperor**), is the next. He is the preceptor of King Louis XIII. He owns the castle "de la Renaudière (residence of his predecessor)^{xx}." In the Indian archives of OSFAR&C there is among others a book entirely in manuscript form starting June 16, 1613 and ending on March 2, 1614. The first volume (mentioned by Father François-Auguste Anis), would remain in the library of Laval. The book owned by OSFAR&C is a collection of the "Speeches made to the King ..." by David Rivault.

In "David Rivault⁴ Fleurange" by Father Anis, f 118 we read: "The course of instruction was continued to the King through David Rivault." Unfortunately, many of these speeches seem to be lost.

⁴ *Archimedes opera quae extant*. Paris - Claude Morellum 1615 – author **David Rivault**. Folio [xliv], 549 pp. Title in red and black with printer's device, ornamental initials, head- and tailpieces, woodcut mathematical diagrams throughout. Greek, Roman and Italic type. Contemporary calf, rebaked; inner margins of last dozen leaves water stained, otherwise a very nice copy with contemporary annotations and the contemporary ownership signature of Thomas Willoughby on the title page.

According to "Le Paige" they were two manuscript volumes and "going on to March 2, 1614." Mr. FIZELIER says he has for certain found the second volume, beginning at 16 June 1614.

A note on the same page tells: "Manuscript from the Library of Laval. Bound in parchment, with a charming writing, along our small size in-12 (*French measurement*). It is very unfortunate that Mr. The FIZELIER does not say where he found the manuscript. "

This second volume is for a certain the one that have the OSFAR ✕ C⁵ in memory of their illustrious predecessor^{xxi}. So we can now answer the question posed by Mr. Le Paige: Mr. FIZELIER had indeed found the second volume, and he found it in the only place where it could be, that is to say, in the castle of "de la Renaudière" where the descendants of David Rivault are still living. This second volume was subsequently recovered with other "secret" documents by OSFAR ✕ C, unfortunately in the hands of Daniel Caro.

The **thirty-first Imperator** as Monsignor Charles de Beaumanoir (1607-1613). He did a lot of good.

The successor, the **thirty-second Imperator** is another prelate, Jehan de Pelissier Apt (1613-1623). He seems to have led a life "occultism beyond limit." He distributed many anonymous donations to convents, hospitals and sick people.

The **thirty-third Imperator** was the Robertus of Fluctibus, ie Robert Fludd. His seneschal was Sendivogius, along our list including: Mich.Jb. Sedswig.

Robert Fludd, (1623-1630/7 ?) also known as Robertus de Fluctibus we already know (17 January 1574 – 8 September 1637) was a prominent English

The complete works of Archimedes, the first edition edited by **David Rivault**. It contains all Archimedes' monumental contributions to science: his discovery of the principle of specific gravity and methods for calculating the centres, circle measurements, the quadrature of the parabola and spirals, techniques of analysis, his theoretical work on mechanics and hydrostatics, an approximation of the value of p, and his treatment of the numeration of large numbers. Archimedes of Syracuse (c. 287-212 BC) was the finest scientist and mathematician of the ancient world. He created mechanics and was a pioneer in the fields of statics and hydrostatics. According to Gauss, Archimedes had only Newton as a mathematical equal.

⁵ No longer in the library of the Sovereign Order of the Elder Brethren Rose ✕ Cross, as since the death of the 58th and last Imperator, in the hands of his son Daniel Caro, who has in the years 1970-1980 resigned from the Sovereign Order as well as from the Temple Church (Eglise Universelle de la Nouvelle Alliance).

Paracelsian physician. He is remembered as an astrologer, mathematician, cosmologist, Qabalist, and Rosicrucian apologist.



He studied medicine at Oxford for seven years and successfully defended his doctoral dissertation in 1598. After his studies, his travels took him to France, Italy, and Germany. During his medical studies, he developed an interest in chemistry and philosophy.

As Robert Fludd crisscrossed Europe as a travelling scholar, he came in contact with advocates of the medical teachings of Paracelsus. After that time, Robert Fludd devoted much study to the philosophy of the Rosicrucians, a movement

which the physician later strongly supported. In 1605, Fludd returned to Oxford and received there the titles of Bachelor of Medicine and Doctor of Medicine, filling a position as lecturer until 1609. Moreover, Robert Fludd occupied himself with the chemical principles of Paracelsus as pertaining to medicine, as well as with mystical and alchemical experiments. Fludd left Oxford in 1606, opening his own medical practice in London. He filled his own laboratory with chemical substances, which he used for his alchemical research. Despite his success as a doctor, Robert Fludd also found time to produce many writings, in which he developed his ideas on the medical mystics and his interest in the teachings of the Rosicrucians. In his writings and work as a physician, Robert Fludd continually searched for a connection between the modern natural sciences and theosophic mysticism. Robert Fludd died in London in 1637.

Robert Fludd, Imperator of O.S.F.A.R.✠ C was not a member of the traditional Rosicrucians (*founded by Christian Rosenkreuz*), as often alleged, but he defended their thought. He produced a quick work, the *Apologia Compendiaria*, against the claims of Libavius that the Rosicrucians indulged in heresy, diabolical magic and sedition, made in his *Analysis confessionis Fraternitatis de*

Rosea Cruce (Analysis of the Confession of the Rose Cross) of 1615. Fludd returned to the subject at greater length, the following year.

- *Apologia Compendiaria, Fraternitatem de Rosea Cruce suspicionis ... maculis aspersam, veritatis quasi Fluctibus abluens, &c.*, Leyden, 1616. Against Libavius.
- *Tractatus Apologeticus integritatem Societatis de Rosea Cruce defendens, &c.*, Leyden, 1617.
- *Tractatus Theologo-philosophicus, &c.*, Oppenheim, 1617. The date is given in a chronogram. This treatise "a Rudolfo Otreb Britanno" (where Rudolf Otreb is an anagram of Robert Fludd) is dedicated to the Rosicrucian Fraternity. It consists of three books, *De Vita*, *De Morte*, and *De Resurrectione*. In the third book Fludd contends that those filled with the spirit of Christ may rise before his second coming.

It has been said that what Fludd did was to detach occultism, both from traditional Aristotelian philosophy, and from the coming (Cartesian) philosophy of his time.

Although Robert Fludd had already written a great deal, he had as yet published nothing when the appearance of the *Fama fraternitatis* (1614) initiated a Continental debate over the authenticity of the Rosicrucian texts. When the eminent iatrochemist Andreas Libavius attacked the Rosicrucians, Fludd rose to their defense in a short *Apologia* (1616), which reappeared in considerably expanded form as the *Tractatus apologeticus* (1617). Also in 1617 he began to publish his massive description of the macrocosm and the microcosm, the *Utriusque cosmi maioris scilicet et minoris, metaphysica, physica atque technica historia*. Here and in his other publications Fludd constantly attacked Aristotle, Galen, and the universities, which to him seemed dedicated to preserving the authority of the ancients. He sought instead a new understanding of nature based on Christian principles. His guides were primarily the Mosaic books of the Bible (especially the Creation account in Genesis, which he interpreted as a divine alchemical process) and the Hermetic and Neoplatonic works of late antiquity and the Renaissance, which seemed to mirror the Christian truths. Although Fludd was quite willing to use observational and experimental evidence, he thought that the eternal truths of Scripture and the mysteries of the ancient occultists carried far more weight than the evidence of the senses.

Fludd pictured the universe in terms of a double centrality, a central earth surrounded by the sun, moon, and planets (whose motions were explained by mechanical analogies) and a central sun situated midway between the center of

the earth and God. Beyond the fixed stars were the heavens and the region of divinity. He suggested further that relative distances in the heavens might best be found through a study of the celestial monochord and the mathematical musical harmonies.

Fludd sought divine truths in the macrocosm-microcosm analogy and the doctrine of sympathy and antipathy. There was no question that man and divinity were linked through nature. Fludd placed the seat of the Holy Spirit in the sun, from which emanated light and the spirit of life. Life on earth was possible for man only through inspiration of this spirit from the atmosphere—a spirit which he identified as an aerial saltpeter. The source of this spirit affects the human body. Because of the circular motion of the sun, the spirit must have a circular motion impressed on it. Therefore the blood, which carries the spirit, must also circulate. This mystical description of the circulation of the blood was presented by Fludd in his *Anatomiae amphitheatrum* (1623). Yet Fludd was a trained anatomist and had watched Harvey carry out dissections at the Royal College of Physicians. In his later writings he referred to those dissections, and he was the first to support Harvey's *De motu cordis* in print, thinking that the views of his friend confirmed his own cosmological concept of the circulation of the blood (1629).

As a Hermeticist, Robert Fludd had a special interest in the elements. In the first chapter of Genesis he found evidence only for darkness, light, and water as true elements. Therefore the four elements of Aristotle and the three principles of Paracelsus could at best be considered as secondary elements. Heat and cold corresponded to his elements of light and darkness, and he repeatedly employed a graduated thermoscope to show their effects. Here he seemed to have visual evidence of the doctrine of expansion and contraction. Similarly, Fludd entered into the contemporary dispute over the “weapon salve,” which was an important test for the validity of sympathetic medicine. In the course of this debate he described William Gilbert's magnetic experiments in detail because they seemed to give valid examples of action at a distance. Here was support by analogy for the truth of the action of the weapon salve. And yet, although Fludd condemned the medicine of the Galenists in general, he accepted the humoral system of disease, which he described in relation to astral influences affecting the body.

The most detailed works on the macrocosm-microcosm universe in the early seventeenth century, Fludd's writings attracted a great deal of attention and controversy. Kepler attacked him after reading his views on the macrocosm and the mathematical harmony of the divine monochord. Mersenne wrote against him several times and was instrumental in having Gassendi write a detailed refutation of Fludd's philosophy. Fludd, in turn, found time to answer these

opponents and others in detail. His own work was supported by a number of Continental authors, and in England his writings were proposed as a basis for a Christian understanding of the universe by John Webster in his plea for a reformation of the English universities in 1654.^{xxii}

Robert Fludd also wrote that the brothers were divided into two classes: the first is called "Auriae Crucis Fratres", the second "Fratres Rosae Crucis. "

We will note that, faithful to his oath along the sixteenth and twenty-second articles of the Rule, He never mentions in his speeches and in his works to his belonging to the Order of the Elder Brethren.

Article 16

The Brothers will always work in secrecy so that their works are known only to God. They will use conventional symbols to correspond between them.

Article 22

No one may enter the Order with political, religious or commercial objectives.

He often speaks of "Rose Cross" as another Brotherhood, but not as a representative of our Order. This does not prevent him from "spreading the good philosophy" and to make his choice among his frequent listeners.

We would not let the opportunity pass without mentioning some passages from "Sedir" in "*History and Doctrine of the Rosicrucians*, f 353": "In another passage, he writes," *Utriusque cosmic historia* (trac. I, lib. VII, c, 5), "Robert Fludd explains the meteorological phenomena, such as wind, thunder, lightning, by very curious laboratory experiments."

In "*Mosaicall Philosophy*", Robert Fludd offers an "explicit, detailed and highly organized Neoplatonist—Cabalist—alchemical interpretation of the universe... Fludd was a devoutly Christian Neoplatonist, or as he would call himself, a Mosaicall Philosopher, since he begins with what he believes to be infallible principles delivered from God directly to Moses and his followers. Since Robert Fludd made some unique contributions to his grand synthesis of knowledge over and above what was formulated originally by the Renaissance Florentine Neoplatonists, he felt justified in calling his philosophy 'Fluddean' as well as Mosaicall... This concept of using natural magic to investigate the mysteries of the unified, sympathetic harmony of the universe precisely described Fludd's approach to exploring natural phenomena." Robert Fludd chronicles a number of

experiments, including the fascinating Calendar- (or Weather-) Glass and those dealing with magnetism. The Weather-Glass, a combination of barometer/thermometer, was used to show the effects upon the natural world of the dichotomies of light/dark or heat/cold. Robert Fludd believed that the interplay of these opposites animated the universe and that the Weather-Glass demonstrated this. The other major experimental evidence Robert Fludd offers herein is said to “confirm the loving Micro-cosmicall Attraction, or sympathetical Coition, and anti-patheticall Expulsion or hatred, by the magnetick, and expulsive property of the Macrocosmicall Loadstone.” Just as the Weather-Glass could be considered a miniature universe, the mineral lodestone could be said to demonstrate its principles of attraction and repulsion on a macrocosmic scale, while also demonstrating “how these properties work in the animal kingdom, and can thus be used for medical cures” (Huffman, 104-5, 118, 124). Preceded by the posthumously published Latin edition of 1638. Two sections in one volume; second section with its own title page. With several woodcut illustrations, ornamental woodcut headpieces and initials. Ferguson I:284. Krivatsky 4141. Wing F1391. Lowndes, 814. Contemporary owner signature, notations, to front free endpaper and title page; lengthy passage in manuscript (leaf R3r); marginalia to one leaf (287)^{xxiii}.

We would not let the opportunity pass without mentioning some passages from "Sedir" in "*History and Doctrine of the Rosicrucians*, f 353": "In another passage, he writes," *Utriusque cosmic historia* (trac. I, lib. VII, c, 5), "Robert Fludd explains the meteorological phenomena, such as wind, thunder, lightning, by very curious laboratory experiments. "(See the first photo in black of the Dictionary of Kamala-Jnana.)

At f 355, "Sedir" indicates in "*De mystica anatomia sanguinis*" (.. Sec. I, Part III, lib I, pp. 223-224) we read: "The true alchemist imitates Nature. At the beginning his work, he first reduced the material in parts, he grinds and pulverizes it, called the function of the teeth. The material thus divided, he introduce it through a pipe in the retort, the pipe represents the esophagus, the retort pouch is the stomach pouch.

Then, he wets the material before submitting it to the action of heat, such as gastric juice moistens food down into the stomach. Finally, he closes exactly the apparatus and surrounds it by an equal and moderately moisted heat by placing it in a water bath and in horse dung (interpreted: in the liquid salt and sulfur surcharge). Thus, the stomach is naturally surrounded by the liver, spleen, intestines that keep an even or equal temperature. The alchemical operation is assimilated with the digestion; the parties developed (chyle) are set aside and served to power the Great Work (*Opera Magna*) (recovery of salt, sulfur and

mercury), while excremental material (sediments, and earthly materials) are rejected as unnecessary. "

Here, the reader will know, and this is greatly appreciated by us, at least we believe, and at the same time making him and her a sort "gift". The parallelism described by our thirty-third Imperator between the digestion and an alchemical phase is simply the description, in detail and chronology of the preparation.

Nothing more to add or subtract from this speech. However, yes, we recognise the true philosopher and the true Elder Brother of the Rose ✕ Cross.

Did we not say, in our "Introduction" that the true alchemy should be able to explain everything? Robert Fludd gave us a striking example, after all that which already appeared in our four alchemical books⁶.

It is through this simplicity of expression and the ease of comparison that we are able to judge a true alchemist, a true OSFAR ✕ C. The truth is "one", it must necessarily apply to all that is true ... and that is what chemists and hyper-chemists cannot achieve. Note that their lack of explanation does not diminish the value of their findings and their experiences; they just do not work alchemy. Since this paragraph has been written by its author around 1970, science has immensely progressed and achieved things beyond measure.

The **thirty-fourth Imperator** is a Provençal: Camus, Lord of Peypin or Puypin, 1630-1637.^{xxiv}

The **thirty-fifth Imperator** is V. Depaul (1637-1647). According to the notes transmitted, it would seem to be Saint Vincent Depaul.

Vincent de Paul, (more correctly Vincent Depaul) (1581–1660), founder of the Vincentian (or Lazarist) Congregation and of the Sisters of Charity, and one of the most influential saints of his time. Born of a Gascon peasant family at Ranquine (now called Saint-Vincent-de-Paul, Landes), he was educated by the Franciscans at Dax, then at Toulouse University; he was ordained priest at the very early age of nineteen. It seems that the story of his enslavement at Marseilles, followed by two years in Tunisia with a subsequent escape to Avignon, is legendary. Early in life he was an ambitious court chaplain, drawing the revenues of a commendatory abbey until his conversion, occasioned by a false accusation of theft. In 1609 he was associated with Pierre (later cardinal) de Bérulle and became tutor to the children of the Gondi family and in 1617

⁶ The books of Roger Caro: Pléiade Alchimique; Concordance Alchimiques; Tout le Grand Œuvre photographié ; Dictionnaire de Philosophie Alchimique, often using the pseudo name "Kamala-Jnana." He wrote a lot more books.

parish priest of Châtillon-les-Dombes. Throughout his life he combined his apostolate among the rich and fashionable with utter devotion to the poor and oppressed. As chaplain to the Gondi family he was able to improve the lot of prisoners in the galleys and in 1622 gave missions to the convicts at Bordeaux. By now he had met and been deeply influenced by St. Francis of Sales.

In 1625 he founded a congregation of priests, who would live from a community fund, renounce all church preferment, and devote themselves to the faithful in smaller towns and villages. Its purpose was to re-establish a flexible apostolic life with simple and effective preaching among the diocesan clergy. In 1633 they were given the Paris priory church of Saint-Lazare (hence the name Lazarists). In the same year Vincent founded the Sisters of Charity, the first congregation of ‘unenclosed’ women to be entirely devoted to the poor and the sick. In this he fulfilled the original plan of Francis de Sales which had been transformed by the Roman Congregations into a more traditional type of religious life. In this venture Vincent was aided by Louise de Marillac, the first superior; it was an immense success, especially in providing nursing care for the poor.

Even in his lifetime Vincent became a legend. Clergy and laity, rich and poor, outcasts and convicts all experienced the charisma and selfless devotion of a man entirely consumed by the love of God and his neighbour. He saw Christ in all the poor and in the commitment and devotion of their carers. Rich women collected funds and helped practically in his innumerable good works. He provided abundant alms for war-victims in Lorraine, sent his missionaries to Poland, Ireland, and Scotland (including the Hebrides); from 1643 he was influential at court during the regency of Anne of Austria, who highly esteemed him and valued his advice, except when he tried to persuade her to dismiss Cardinal Mazarin. Amidst all this activity he was sensitive to the dangers of Jansenism, which he actively opposed. He died at the age of nearly eighty and was canonized by Clement XII in 1737. He was most appropriately named by Leo XIII patron of all charitable societies, one of which is the widespread lay confraternity called the Society of St. Vincent de Paul, founded in 1833 by Frederick Ozanam. His congregations are widely diffused and highly esteemed through the English-speaking world, as elsewhere. His Rule was widely used by other foundresses.

Vincent Depaul and Alchemy

We remember that a number of Knights Templar were made domestics by the Muslims, and learned many skills as alchemy, and from there the first companions Rose ✠ Cross. In 1605, on his way back from Marseille, Vincent

Depaul was taken captive by Turkish pirates, who brought him to Tunis and sold him into slavery.

1. It is said he was the slave of four different Muslims: a fisherman, later of a doctor, then of his nephew and then of an ex-Christian.

2. His last master was a European who had converted to Islam and after, along with the help of one of the man's wives, converting his owner to Christianity, Vincent de Paul returned in 1607. He was a slave for two years and after converting his owner, it was his master who freed him and helped him return to his homeland.

More about his life with the Muslims

Life with a searcher of the "Philosopher's Stone"

Vincent, bought by a fisherman, was sold again to an aged Muslim, a humane man, who had spent fifty years in search of the "philosopher's stone." "That is supposed to be a solid substance:

1. That either makes you live a very long time, even hundreds of years, or makes you live forever.

2. And also converts ordinary metals into gold.

His alchemist master grew fond of his Vincent de Paul, to who he gave long lectures on alchemy and Islam; he even promised to make Vincent his heir and also to communicate to him all the secrets of his science if he adopted the religion of Islam. The young priest said no.

Later on with the other masters

He lived with the old man until his death, when he became the property of his master's nephew, who soon sold him to a renegade Christian, a Frenchman like Vincent. This man had three wives, one of who was a Turkish. She often wandered into the field where Vincent was at work, and out of curiosity would ask him to sing songs in praise of his God. With tears running down his cheeks Vincent would obediently sing certain Psalms.

The Turkish woman now began to reproach her husband for abandoning his religion, and kept on until, without herself accepting the faith, she made him return to it. He repented of his apostasy, and he and Vincent made their escape

from Africa together. They crossed the Mediterranean safely in a small boat, landed near Marseilles.

His later life

After returning to France, de Paul went to Rome. There he continued his studies until 1609, when he was sent back to France on a mission to Henry IV of France; he served as chaplain to Marguerite de Valois. For a while he was parish priest at Clichy, but from 1612 he began to serve the Gondi, an illustrious family. He was confessor and spiritual director to Madame de Gondi, and he began giving preaching missions to the peasants on the estate with her aid.

1. In 1622 de Paul was appointed chaplain to the galleys.
2. In 1625 de Paul founded the Congregation of the Mission, a society of missionary priests commonly known as the Vincentians or Lazarists, who today number 4,000.
3. In 1633, with the assistance of Louise de Marillac he founded the Daughters of Charity. They were the first religious organization for women that was not cloistered, not limited to live in a convent, they could go to the streets and help the poor and sick.

As surprising as it may seem, there would be nothing impossible to the alchemist, the contrary would surprise us. Read here a few excerpts from the letter he wrote from Avignon July 24, 1607 (returning from captivity among the Turks), to his friend Mr. Comet: "The wind was favourable just as needed for us to make our way to Narbonne that day, which was fifty leagues away, if God had not allowed three Turkish brigantines, which rubbed the Gulf of Lion to catch the boats that came from Beaucaire, they did not give us the charge (*meaning any possibility*) and attacked so strongly that two or three of us were killed and the rest wounded, and as myself, having been touched by an arrow, will serve me as a clock for the rest of my life."

"... therefore, they chained us after having been roughly bandaged, continued their peak, making a thousand thefts ..."

"... I was sold to a fisher who was forced to get rid of me, for having nothing so contrary as the sea ... and since, by the fisherman, to an old man, a spagyric physician, a sovereign quintessential shooter strong man and humanly treatable, which, he told me, had worked fifty years in search of the Philosopher's Stone, and vainly as to the stone, but fortunately in other kinds of transmutation of metals ... "

"... and then another powder in a pot or vase to melt the precious metals, hold it in the fire for twenty-four hours then open it and find the silver became gold, and often freeze or fix rough silver ending into fine silver, for selling and give money to the poor. My occupation was to keep twelve furnaces. He loved me very much and liked to discourse to me on alchemy and the law to which he spent all his efforts to attract me to, promising me strength and wealth and all his knowledge ... "

"... so I went with the old man since the month of September 1605 to the next month of August, when he was captured and led to the great Sultan to work for him ... but in vain, for he died of regret by the ways (*on his way*) ... " (Depaul (Oc, I, 1-19.)

We, therefore, find that Vincent Depaul has had every opportunity to understand the Great Work (Opera Magna). When one stays eleven months face to face with an operator who out of pure pleasure talks alchemy... and when one sees the other operate, and at the same time care for twelve furnaces (for melting rough metals to transmute), one is obliged to understand everything.

Personally, we very well accept this possibility, especially as already it had attracted the attention of Mr. Vincent in that his spagyriste physician used his transmutation to help the poor. Just this reason explains his alchemical interest.

Back in France, he is forced to continue to look as a poor man, Nicolas Flamel, has mentioned this to us ... "even only for safety reasons". There are many ways to offer one's own money; a friendly person can play as the "generous donor", without even counting the received anonymous donations. Naturally, all this is only speculation, and "anonymous donations" is of the same value. Do not forget that our lists, unfortunately incomplete, show no name of the thirty-two Brethren. We can assume that one or more of these thirty-two brethren under his own name must have acted as donor.

Poor we are, poor we remain. The one who is hungry or has cold makes no difference between native gold and alchemical gold that comes to one's rescue. This is the method still used among members of the Sovereign Order of the Elder Brothers Rose & Cross ever since 1317.

The **thirty-sixth Emperor** was Dave Gloxin (1647-1649). He was a very famous physician.

The **thirty-seventh Emperor** was Christophorus Angranus who was elected in 1649 and went until 1653.^{xxv}

The **thirty-eighth Emperor** returns to the family Jehan Pelissier, Lord of Pierrefeu (predestined name).

Baron Pierre^{xxvi} succeeded him as **thirty-ninth Emperor**. He surrounds the pelican with an Ourobouros. One of his Grand Masters is named Louis Capellis. He must prove his nobility in order to become a Knight of Malta.^{xxvii}

His successor, **fortieth Emperor** is Jacques Hermite, Lord of Maillane (1687-1697)^{xxviii}. His adjunct is Louis Capellis.

The forty-first Emperor is Count Roure (1697-1706)^{xxix}. He has M.de Basville as his adjunct. Thanks to a manuscript of 340 pages, handwritten by the latter (Superintendent of Justice and Police Languedoc) in 1697, we learn that the Count de Roure was lieutenant-general of Languedoc for "Rely" down Vivarais, the top Vivarais and Velay. We also learn everything about the Hospitallers of Pont-Saint-Esprit, the property of the Order of Malta and the Counts de Montfort ... and a thousand other things^{xxx}.

The **forty-second Emperor** is a woman: Sister Marie de Lubac (1706-1729). She is the only female person to have governed the Order. The rose is placed at the centre of the cross. A document of 1770^{xxxi} reveals, in Article 15, that: "Our science has been practiced by our respectable sister Mary, our intention is to make participants of our Celtic lessons of her sex to be penetrated by the truth of our philosophy and that they can enjoy the same benefits we provide to those of our disciples half mystery and article 11."

This document represents the rules and regulations of the Philosophical Temple of the Sun (Phoebus, first Emperor). This Temple is somehow to gather a "reserve of followers." We should indeed remember, that if today it is easy to easily reach a correspondent where he may be, it was once not so. A parallel group to the OSFAR ☒ C was created in order to "find" an adept at the right moment.

At the bottom of the document we read: Given in our Temple of the Sun November 21, 1770 and of our Philosophy 62 °.

However, if we remove 62 years from 1770, we get 1708, which corresponds exactly with the only female presence, whose first name is Mary. Note also that it is from this date that the female members were admitted in OSFAR ☒ C. Note again that no article of the Rule of 1317 forbids this decision.

As Adjunct Emperor we find Raymond Perellos^{xxxii}. The latter is also Grand Master of Malta. However, the distance seems to have affected his business. According to some reports, the title seems more honorific than actif ... but you never know.

The **forty-third Emperor** is Maupeou Jacob Joseph (1721-1782). His seneschal is Despuig Raymond and Pierre Maillères GM.

In 1732, succeeds Andrew Pelissier, Lord of Chantereine as **forty-fourth Imperator**. He remained in office until 1745.

The **forty-fifth Imperator** is called Louis Lantelme Chassalier (1745-1763)^{xxxiii}. He has Dumondi as Commander and Baron Stein as Grand Master; Gerbidon is Hierophant major.

M. Pourtal, succeeded him as the **forty-sixth Imperator** (1763-1772)^{xxxiv}. He has Thérèse de Lubac as Seneschal and Lucie Saul or Soul, as Grand Master.

Gerard de la Pierre, **Forty-seventh Imperator**, 1772-1800, takes over. His Seneschal is "Ballai" and Grand Master J. Berenthier.

The **forty-eighth Imperator** is Jean Minvielle (1800-1811), and is the descendant of a founder. He is also received by the Sovereign Chapter of the Rose Cross of France under the distinctive title "Friends Reunited Regularly Assembled in the Valley of Bordeaux." He takes as Seneschal Blumerel Joseph and Anthony Crespi as Commander, John Besy is Grand Master.

In 1789, when he was a Master Guide, he sends through by ship "La Sardine" two archive boxes, shipped to the Isle of France and Bourbon. The departure is from Marseille May 8, 1789. The Order owes much to him because two boxes of documents were disappeared during the French Revolution, and safeguarded from loss.

The **forty-ninth Imperator** is called Vasconcellos (1811-1846). We find him on a document of the High Assembly ✕ Rose Croix of the Valley Grenoble. He had as adjunct "Devond." His Seneschal is M. Barret or Sarret Pierre Horace. Regnart Bruno is Commander.^{xxxv}

The **fiftieth Imperator**, Mgr. J.-B Bouvier succeeded the previous (1846-1849). He is a great acquaintance of the Rivault family. Every Thursday, the twenty-seventh day of August in the year of grace 1846, at the request of Pierre-Marie-Yorik Rivault he will bless the chapel of Renaudière.^{xxxvi}

His case raises a double mystery: his shield and that of his name.

Concerning his name: we have seen that in 1360, the seventh Imperator was called Grimaud, Lord of Bouvier, "said the Duke." We only resumed his interview in London with the king of France prisoner Jean le Bon. As the latter died in London in 1364, it is more likely that he was never due (?). The prelate of Mans is he a descendant? This question comes only because of the composition of its coat of arms.

That of his coat of arms: about the arms, we find a cardinal's hat, a crosier (*staff*) and a miter. So far nothing unusual ... but underneath, there is a "ducal crown" and in the shield itself: a lamb lying down and a pelican opening the sides.

In other words, it is an exact reproduction of the arms of Grimaud de Bouvier. However, when we will know that Mgr. Bouvier was the son of a carpenter and carpenter himself at his young age, one does not understand what the ducal crown is doing there ... because, we immediately remember that, "Le Mans" is not a duchy. As to the Agnel it is quite rare to see it represented lying, as in general it is standing.^{xxxvii}

So we have: same name, same coat of arms and even the same ducal ideology. The problem looks like this: why Grimaud de Bouvier was surnamed "Duke" when he was not: and why Mgr. Bouvier was he wearing a ducal crown in his arms?

We ask ourselves the question without being able to answer it in a formal way. If there was no similarity between the two coat of arms, it could only be a "possibility", but now there are just too many coincidences. The birth of the prelate, reproduced in the book of Canon Sifflet: "The Concordat Bishops of Le Mans (IV, Volume I, f 3), states:" Extract from the registers of baptisms and marriages in the commune of Saint-Charles, township of Grez-en-Bouere ... in the year one thousand seven hundred and forty-three, the seventeenth day of January was by me, the undersigned priest, baptised John, born yesterday evening at Bodinière in this parish, of the legitimate marriage of Jean Bouvier, "carpenter" and Renée Delhmmeau, married in this church fourteen months ago ... "

Is it pure coincidence that Mgr. Bouvier (who did not have a coat of arms) has just gone imagining those of his ancestral homonyms? Personally we do not believe this, we assume instead that at the Revolution "Bouvier" abandoned their property and expatriated elsewhere also abandoning all their possessions. Having destroyed their papers – to avoid compromises – they only retained a "verbal memory" to be passed from father to son. On his appointment to the episcopate, J.-B. Bouvier took the opportunity to use their ancient coat of arms ... and this "Ducale" idea was rooted in the family since 1360, and became a reality in the coat of arms of the prelate by a ducal crown.

The reader will see that on the tomb of the bishop, the crown has disappeared, while all the paper-headers, monuments and the books imprinted by the coat of arms of the bishop of Mans, we find the famous crown.^{xxxviii} As to the tomb of Mgr. Bouvier (in the crypt of the cathedral of Le Mans), the reader must know, that here too we had some luck. Through a combination of circumstances,

claims the author Roger Caro, we found ourselves at the right moment when access to the crypt was authorised, normally forbidden for visitors.

This enigma does not alter the value of Bishop Bouvier. He was a great prelate. His life reflected a great heart full of selflessness and simplicity. He made a lot of good. The Canon Sifflet devotes four of the seven books he has written, and that is enough to show how his life was well-filled.

The reader should not be surprised to see quality people - very absorbed in their profession – taking the function of Imperator. We know that if this position has full authority in the Order, it is not absorbing in anything, since it is the Seneschals and Commanders that are responsible to transmit orders and monitoring performances.

The Imperator reads the reports, receives the Seneschals and Grand Masters, listens to their advice, before judging, and gives his which is irrevocable. In a word, he oversees. If he has a good adjunct, he can authorise him to handle the matter alone, reserving himself only to entering the taken decisions.

Under these conditions, it is quite understandable that a Prelate, a Superintendant of Justice, a Preceptor of the King or a Commoner can easily be elected as Imperator. This does not interfere with his work or family life. In addition, the "secret" nature of the grade *interdicts* all public contacts with other members of the Brotherhood. What is true for the Supreme Chief of OSFAR ✕ C is also true for the other thirty-two Brethren. That is why nothing has ever transpired ... not even in the family.

Naturally, when an Imperator (with more freedom or more dynamism than another) wants to be involved and control everything by himself, the task is as such more absorbent, then he should spend more time to the Order he is representing. This was the case of some dignitaries, wealthier and freer than others controlled everything... even if it meant travelling a lot. Mgr. Bouvier, very absorbed in his work and relatively weak in health, resigned his office of Imperator in 1849.

With the fifty-first Imperator, we will cross the Channel and enter Great Britain. Lord Edward George Bulwer Lytton was elected (1849-1865). He wrote three books in "initiation". In France, he is best known for writing "The Last Days of Pompeii and Zandoni". "This supposedly written in the cryptography of the Rose Cross and transcribed by him, is a most interesting work on initiation and occult powers.

Edward George Bulwer Lytton, 1st Baron Lytton (May 25, 1803 - January 18, 1873) was an English novelist, playwright, and politician.



He was the youngest son of General William Earle Bulwer of Heydon Hall and Wood Balling, and Elizabeth Barbara Lytton, daughter of Richard Warburton Lytton of Knebworth, Hertfordshire. He had two brothers, William (1799-1877) and Henry (1801-1872), afterwards Lord Dalling.

Bulwer's father died he was four years old. His mother then settled in London. A delicate and neurotic, but precocious, child, he was sent to various boarding schools, where he was always discontented, until in the establishment of a Mr Wallington at Baling he found a sympathetic and admiring listener.

Mr Wallington encouraged him to publish, at the age of fifteen, an immature work, *Ishmael and other Poems*. About this time the boy fell in love, and became extremely morbid under enforced separation from the young lady, who was induced by her father to marry another man. She died about the time that Bulwer went to Cambridge, and he declared that her loss strongly affected his subsequent life.

In 1822 he entered Trinity College, Cambridge, but moved shortly afterwards to Trinity Hall, and in 1825 won the Chancellor's medal for English verse with a poem on "Sculpture". In the following year he took his B.A. degree and printed for private circulation a small volume of poems, *Weeds and Wild Flowers*, in which the influence of Byron was easily traceable. In 1827 he published *O'Neill, or the Rebel*, a romance, in heroic couplets, of patriotic struggle in Ireland, and in 1831 a metrical satire, *The Siamese Twins*.

He purchased a commission in the army, but sold it again without serving, and in August 1827 married, in opposition to his mother's wishes, Rosina Doyle Wheeler (1802-1882), an Irish beauty, niece and adopted daughter of General Sir John Doyle. Upon their marriage, Bulwer's mother withdrew his allowance. He had £200 a year from his father, and less than £100 a year with his wife, so

he was forced to set to work seriously. In the year of his marriage he published *Falkland*, a moderately successful novel, but in 1828 he attracted general attention with *Pelham*, a novel for which he had gathered material during a visit to Paris in 1825. This story, with its intimate study of the dandyism of the age, was immediately popular, and gossip was busy in identifying the characters of the romance with the leading men of the time.

In the same year he published *The Disowned*, following it up with *Devereux* (1829), *Paul Clifford* (1830), *Eugene Aram* (1832) and *Godolphin* (1833). All these novels were designed with a didactic purpose, after the German model. To embody the leading features of a period, to show how a criminal may be reformed by the development of his own character, to explain the secrets of failure and success in life, were among his objectives, and there were many critics ready to call into question his sincerity and his morality. Bulwer soon began to make a mark in politics. He became a follower of Jeremy Bentham, and in 1831 was elected member for St Ives in Huntingdon. During this period of feverish activity, his relations with his wife suffered. At first he neglected her in the pursuit of literary reputation. After a series of distressing differences they decided to live apart, and were legally separated in 1836.

Three years later, his wife published a novel called *Cizeveley, or the Man of Honour*, in which Bulwer was bitterly caricatured, and in June 1858, when her husband was standing as parliamentary candidate for Hertfordshire, she appeared at the hustings and indignantly denounced him. She was consequently placed under restraint as insane, but liberated a few weeks later. For years she continued her attacks upon her husband's character; she outlived him by nine years, dying at Upper Sydenham in March 1882. There is little doubt that her passionate imagination gravely exaggerated the tale of her wrongs, though Bulwer was certainly no model for husbands. It was a case of two undisciplined natures in domestic bondage, and the consequences of their union were as inevitable as they were unfortunate.

Bulwer, meanwhile, was full of activity, both literary and political. After representing St Ives, he was returned for Lincoln in 1832, and sat in parliament for that city for nine years. He spoke in favour of the Reform Bill, and took the leading part in securing the reduction, after vainly essaying the repeal, of the newspaper stamp duties. His pamphlet, issued when the Whigs were dismissed from office in 1834, and entitled *A Letter to a Late Cabinet Minister on the Crisis*, was immensely influential, and Lord Melbourne, then Prime Minister, offered him a lordship of the admiralty, which he declined as likely to interfere with his activity as an author. At this time, indeed, his pen was indefatigable. *Godolphin* was followed by *The Pilgrims of the Rhine* (1834), a graceful fantasy, too German in sentiment to be quite successful in England, and then in

The Last Days of Pompeii (1834) and Rienzi (1835) he reached the height of his popularity. He took great pains with these stories, and despite their lurid colouring and mannered over-emphasis, they undoubtedly indicate the high-water mark of his talent. Their reception was enthusiastic, and Ernest Maltravers (1837) and Alice, or the Mysteries (1838) were hardly less successful. At the same time he was trying journalism. In 1831 he undertook the editorship of the New Monthly, but resigned in the following year. In 1841, the year in which he published Night and Morning, he started the Monthly Chronicle, a semi-scientific magazine, for which he wrote Zicci, an unfinished first draft afterwards expanded into Zanani (1842). As though this multifarious fecundity were not sufficient, he had also been busy in the field of dramatic literature. In 1838 he produced The Lady of Lyons, a play which Macready made a great success at Covent Garden: in 1839 Richelieu and The Sea Captain, and in 1840 Money. All, except The Sea Captain, were successful, and this solitary failure he revived in 1869 under the title of The Rightful Heir. Of the others it may be said that, though they abound in examples of strained sentiment and false taste, they have nevertheless a certain theatrical flair, which has enabled them to survive a whole library of stage literature of greater sincerity and truer feeling. The Lady of Lyons and Money have long held the stage, and to the latter, at least, some of the most talented of modern comedians have given new life and probability.

In 1838 Bulwer, then at the height of his popularity, was created a baronet, and on succeeding to the Knebworth estate in 1843 added Lytton to his surname, under the terms of his mother's will. From 1845 to 1852 he had no seat in parliament, and spent much of his time in continental travel. His literary activity waned somewhat, but was still remarkably alert for a man who had already done so much. In 1843 he issued The Last of the Barons, which many critics have considered the most historically sound and generally effective of all his romances; in 1847 Lucretia, or the Children of the Night, and in 1848 Harold, the last of the Saxon Kings. In the intervals between these heavier productions he had thrown off a volume of poems in 1842, another of translations from Schiller in 1844, and a satire called The New Timon in 1846, in which Tennyson, who had just received a Civil List pension, was bitterly lampooned as "school miss Alfred", with other unedifying amenities; Tennyson retorted with some verses in which he addressed Bulwer-Lytton as "you band-box". These poetic excursions were followed by his most ambitious work in metre, a romantic epic entitled King Arthur, of which he expected much, and he was greatly disappointed by its apathetic reception. Having experienced some rather acid criticism, questioning the morality of his novels, he next essayed a form of fiction, which he was determined should leave no loophole to suspicion, and in The Caxtons (1849), published at first anonymously, gave further proof of his

versatility and resource. *My Novel* (1853) and *What will he do with it?* were designed to prolong the same strain.

In 1852 he entered the political field anew, and in the conservative interest. He had differed from the policy of Lord John Russell over the Corn Laws, and now separated finally from the liberals. He stood for Hertfordshire and was elected, holding the seat till 1866, when he was raised to the peerage as Baron Lytton of Knebworth. His eloquence gave him the ear of the House of Commons, and he often spoke with influence and authority. In 1858 he was appointed secretary for the colonies. In the House of Lords he was comparatively inactive. His last novels were *A Strange Story* (1862), a mystical romance with spiritualistic tendencies, *The Coming Race* (1871), *The Parisians* (1873) both unacknowledged at the time of his death; and *Kenelm Chillingly*, which was in course of publication in *Blackwoods Magazine* when Lytton died at Torquay on the 18th of January 1873. The last three of his stories were classed by his son, the 2nd Lord Lytton, as a trilogy, animated by a common purpose, to exhibit the influence of modern ideas upon character and conduct.

Bulwer-Lytton's attitude towards life was theatrical, the language of his sentiments was artificial and over decorated, and the tone of his work was often so flamboyant as to give an impression of false taste and judgment. Nevertheless, he built up each of his stories upon a deliberate and careful framework; he was assiduous according to his lights in historical research, and conscientious in the details of workmanship. As the fashion of his day has become obsolete the immediate appeal of his work has diminished. It will always, however, retain its interest, not only for the merits of certain individual novels, but as a mirror of the prevailing intellectual movement of the first half of the 19th century.

A prolific novelist in his day, he is now almost forgotten, his name living on in the annual Bulwer-Lytton Fiction Contest, in which contestants have to supply the openings of terrible (imaginary) novels. This was inspired by his novel *Paul Clifford*, which opens with the famous words,

"It was a dark and stormy night" or to give the sentence in its full glory:

"It was a dark and stormy night; the rain fell in torrents--except at occasional intervals, when it was checked by a violent gust of wind which swept up the streets (for it is in London that our scene lies), rattling along the housetops, and fiercely agitating the scanty flame of the lamps that struggled against the darkness."

The opening phrase was popularized by the *Peanuts* comic strip: Snoopy would often begin with it at the typewriter. Winners in the contest capture the rapid

changes in point of view, the florid language, and the atmosphere of the full sentence.

The Coming Race (1871) - In this novel, Bulwer-Lytton invented the word "Vril", which was later adopted by groups such as the Theosophists, and even inspired the name of the beef extract Bovril

Around 1850, he received the highest Rosicrucian initiations (Templars and Rosicrucians, Ambelain, f 89).

He took also part of the Thule Society, split into two, one part took care of high spirituality and the other took care of magic.

Feeling that his inclination for the occult was leading him distance away from the Brotherhood of which he was the leader, he preferred to resign in 1865. Later (outside OSFAR&C), in 1871, he became the principal of the "Metropolitan College".

His successor, **the fifty-second Imperator** (1865-1874) is Reverend Father Louis Constant, better known under the name "Eliphas Levi".



Son of a shoemaker, Alphonse Charles Constant was born in Paris on the 8th of February 1810. He received his education in the church of St. Sulpice. Despite the fact that he came from a conventional religious background he began from early age to discover that he had leanings towards the occult.

After graduating from school he took up the priesthood but enjoyed only a short success since his political views were decidedly left wing and he also had an eye for the ladies. He wrote freely expressing his opinions and indeed served several short sentences in prison

as a result of his outspokenness.

Soon after he came into contact with a gentleman by the name of Ganneau who by all account was involved in Magic and the occult and was equally eager to pass on his learning to his new student. He lived from the earnings of his writing for a time on the subject of the occult and took the name of Magus Eliphas Levi. Names which are the Hebrew equivalent of his first names.

Brilliant student, he is selected as a potential candidate for the Priesthood in the Roman Catholic Church. He receives the Minor Orders, then the Diaconate on December 19, 1835, and should have been a Priest the following year, but he meets a young woman who, as he wrote later, "initiated him to life". She was Flora Tristan, an activist for women's liberation and promoter of collectivism. The painter Gauguin was her grandson.

The young man became attracted by monastic life. He entered the famous Abbey of Solesmes in July 1838, where he studied Gnosticism, the Early Fathers, George Sand, and the then still unknown works of Mme Guyon.

Following an argument with Father Abbot, dom Guéranguer, he left the monastery in 1840, and works as a playground monitor, while writing his first book: *The Bible of Freedom* developing the ideas of the Liberal Catholic Lammenais. The authorities seized the book at the request of the Roman Catholic Church, and Alphonse was sent to prison for 8 months and condemned to pay a huge fine. Incapable of paying the fine, he had to stay another 11 months in jail. Alphonse discovered the works of Emmanuel Swedenborg in the prison's library. Liberated in April 1842, Alphonse survives by selling his drawings and paintings to tourists. His work is of such a quality, that he is asked to decorate the church of Choisy-le-Roi.

Alphonse Constant married a young woman in 1846. She had a very independence character, and soon left him to pursue a career as a sculptor, under the name of Claude Vignon. The marriage was nullified in 1865, as the French law of the time, prohibited Deacons and Priests to marry. Alphonse dedicated himself to the defense of Liberalism. He went to prison again for one year after writing a pamphlet: *The Voice of Famine*. When released, he learned that the police had mistakenly murdered one of his neighbours, believing it was him. He decided to suspend his political activities, and to follow his second passion: occultism.

He met Hoéne Wronski, and with him joined a circle of spiritualists, in particular the Masonic historian Ragon, and the chiromancian Desbarolles. Encouraged by his new friends, Alphonse Constant publishes the first volume of

Dogme et Rituel de Haute Magie in a series of brochures, which are signed by the hebrew translation of his two first names: Eliphas Lévi.

Sir E. Bulwer-Lytton, author of the initiatic novel Zanoni, received Eliphas Lévi into the Martinist and Rosicrucian Brotherhoods and conferring upon him the Baptism of Light, at the 1854 Spring Equinox, in London. The ordinand made a 21 days retreat and participated in his initiator's theurgical experiences, invoking Appolonius of Tyana. He received special teachings from him, which he transmitted in secret communications to his few disciples.

After his return, Eliphas will live in Paris for the remainder of his life. In a short period of time, he wrote six other books, attempting to transmit his spirital message. He assembled a small group of students, and adopted in his relations with them, the motto: "I don't teach, I awaken". He died on May 31, 1875.

In a letter to Nicholas-Joseph Spedalieri, a Martinist, Lévi writes: " I have twelve disciples, not all living in Paris. Four, including you, are my dear friends. One of the others is a Doctor in Berlin; the two others are great Polish lords. Of these four, you are the most advanced in Theosophy".

The task of finding the other eight dosciples is arduous. Mrs. Hanska, born Rzuwuska, who took such a great place in the life of Honoré de Balzac, and immortalized in his work as "l'Etrangère". Another was Sir Kenneth Mackenzie: their regular correspondance, nearly over a decade, offers many hints about the secret teachings. Another English disciple: Mrs. L. Hutchinson, has published a portion of the teachings in the Martinist Magazine l'Initiation.

Correspondence between Mary Gebbhard-L'Estrange of French Canadian descent, the wife of Franz-Joseph Gebhard, silk manufacturer, Banker, and Persian Consul, at Elberfeld, Bavaria, Germany, with Col. Henry Steel Olcott confirms that she was one of Eliphas' disciples. She visited him several times in Paris, and he came to visit her twice in Elberfeld. After the death of Eliphas Lévi, she was instrumental in the foundation of the Theosophical Society in Germany, in her own home: Platzhoffstrasse, 12, with her husband acting as Correspondant Secretary. Mrs. Blavatsky stayed several times in the Gebhard's home. With Dr. Franz Harmann, Mary and her family, were part of the small group of early workers in the Theosophical Society in Germany. Both also contributed in transmitting several traditional lines of Initiation to the leaders of that Society.

Much of Lévi's work has survived. He left drawings, paintings, books of songs, about politics, and of course about Initiation and Occultisme. Many authors

consider that he was an original thinker, but he was truly an important link between the mystics of the 18th century, and the theosophists of the 20th. He has an influence reaching far outside the boundaries of his native country. Among those influenced by him are (in alphabetical order): George Sydney Arundale, Helena Petrovna Blavatsky, the astrologer and martinist Gustave-Lambert Brahy, Gérard Encausse (Papus), the Gebbhard family, Stanislas de Guaita, Franz Hartmann, Marc Haven, Victor-Emile Michelet, Henry Steel Olcott, Joséphin Péladan, Margaret Pyke, the alchemist Albert Poisson, Theodor Reuss, Paul Sédir, and John Yarker.



Levi's drawing of the Baphomet and explanation

It is believed that within Levi's Baphomet, are contained the dualistic nature of life and the male female aspects of creation. The image combines both male and female qualities; one arm masculine, one feminine; the breasts of a woman with a phallic object on its lap; one arm pointing skyward while one pointing down, perhaps a representation of the Hermetic axiom "As Above...So Below". The illustration also shows one arm points toward a white crescent moon the other towards a dark crescent moon, perhaps a representation of the waxing and waning phases of the moon but it could also represent the duality of good and evil. On the right arm is written "Solve" Solution and

on the Left "Coagula" Coagulation. These are references found in alchemy a study that Levi not only undertook but also wrote about in his books.

Here is what Eliphas Levi had to say about the Baphomet image he drew. My thanks go to Christian Joachim Hartmann for providing me with this translation from Levi's book:

"The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of

hermetism, the one pointing up to the white moon of Chesed, the other pointing down to the black one of Geburah. This sign expresses the perfect harmony of mercy with justice. His one arm is female, the other male like the ones of the androgyn of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the magic light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The ugly beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; because the soul is insensitive according to its nature and can only suffer when it materializes. The rod standing instead of genitals symbolizes eternal life, the body covered with scales the water, the semi- circle above it the atmosphere, the feathers following above the volatile. Humanity is represented by the two breasts and the androgyn arms of this sphinx of the occult sciences.”

Levi's Baphomet Sigil

Not commonly know, is that Eliphas Levi was the first to separate the pentagram into good and evil applications. It was Levi who first incorporated his goat headed Baphomet into the inverted pentagram attributing the qualities of evil to the new symbol. For the complete story on this and the history of the pentagram, see the link on the myths section of this site.

Eliphas Levi On The Baphomet

According to the controversial author, Nesta Webster, Eliphas Levi held the conviction that not only did the Templars adore the Baphomet but anyone embracing the Occult sciences did also. We see this in an alleged quote of his own words taken from the works of Nesta Webster, who may well have taken it out of context as so many such writers are want to do. A common tactic for misquoting:

“Let us declare for the edification of the vulgar....and for the greater glory of the Church which has persecuted the Templars, burned the magicians and excommunicated the Freemasons, etc., let us say boldly and loudly, that all the initiates of the occult sciences... have adored do and always will adore that which is signified by this frightful symbol [The Sabbatic Goat]. Yes, in our profound conviction, the Grand Masters of the order of The Templars adored Baphomet and caused him to be adored by their initiates.”

In 1867, Robert Wentworth founded the Society Rosicruciana in Anglia, the company recruited from the Master Masons and its membership was limited to hundred forty-four divided into nine grades, which were those of the Golden Cross (The Aurea Crucis Fratres Fludd). Eliphas Levi had dealings with this S.R.I.A. (The Hermetic Order of the Golden Dawn. La Tour Saint-Jacques, no. 2 f 48).

"In 1873, Lord Lytton receives in the Metropolitan College of London, Eliphas Levi. The traditional test about the evocation of Apollonius of Tyana is imposed to him.

The Master alongside his obligations in OSFAR⌘C as Imperator, made a prodigious work. He wrote "The Key to the Great Mysteries; Fables and Symbols; The Book of Splendour; The Catechism of Peace and above all the Dogma and Ritual of High Magic.

"On May 31, 1875, at 155, rue de Sèvres, Eliphas Levi left the physical world to the eternal east at the age of 65. "(Conference, Christiane Buisset).



His departure was a great emptiness among the Brethren of our Order, and among his friends and disciples.



Today far from having forgotten the cult of his memory and his teaching, he is more than ever alive. Our friends, Mr. and Mrs. Buisset, Moulin de la Petite Reine, 78 - Maule (Philippe L. De Coster met them personally during meetings and synods at Roger Caro's house, Chemin de la Madrague, 83 - Saint-Cyr-sur-Mer, France.). They continue his work and it is with great joy that they communicate with all the friends of the Master who wish to contact them. On the photo, Christiane Buisset is seated next

to Roger Caro (Pierre Phoebus), and at the far end is Patrick Lebar also a knight who left a few years later. He was the right hand of the Imperator, but left after a misunderstanding. Today, he is still active in the occult world.

The fifty-second Imperator is William Wynn Westcott (1874-1892). Along with OSFAR ✕ C, he is part of the "Societa Rosicruciana in Anglia (SRIA)." He is one of the main collaborators and adjuncts of William R. Woodman with his friend Samuel L. Mathers.

"Societas Rosicruciana in Anglia" (Rosicrucian Society of England) is a Masonic esoteric Christian Order formed by Robert Wentworth Little in 1865, although some sources acknowledge the date to be 1866-67. Members are confirmed from the ranks of subscribing Master Masons of a Grand Lodge in amity with United Grand Lodge of England.

The structure and grade of this order, as A. E. Waite suggests, were derived from the 18th century German Order of the Golden and Rosy Cross. It later became the same grade system used for the Golden Dawn.

The society claims to be inspired by the original Rosicrucian Brotherhood but does not allege a provable link thereto. It bases its teachings on those found in the *Fama* and *Confessio Fraternitas* published in the early 17th century in Germany along with other similar publications from the same time.

The society was founded in 1867, derived from a pre-existing Rosicrucian order in Scotland (which bore no relation to similarly named the Societas Rosicruciana in Scotia, which was a later creation), following the admission of

William James Hughan and Robert Wentworth Little. These Fratres were advanced quickly in Scotland and granted a warrant to form a Society in England. The formation meeting took place on 1 June 1867 in Aldermanbury, London with Frater Little elected Master Magus, the title of "Supreme Magus" not being invented until some years later.

WW Westcott had many connections with the Theosophical Society and in particular with HP Blavatsky and Annie Besant.

For quite some time, Westcott and Mathers shared the administrative direction of the "Golden Dawn", a secret society that was divided into eleven grades. However Mathers, who claimed to be in direct contact with the Secret Chiefs of the Order remained in close contact with Anna Sprengel, who died in 1893. At that time, the Germans initiates ceased all dealings with the English initiates.

From 1897, Westcott separates himself from Mathers and leaves him as only Imperator at the head of the Golden Dawn (La Tour Saint Jacques, no.3, f 39, *Hermetic Order of the Golden Dawn*).

The cooperation between Rosicrucians and Freemasons is discussed in the London Lodge "Quator Coronati 2076" May 2, 1894 under the chairmanship of W. Westcott. In 1892, appointed Chairman of the Lodge "Crux Christi Corona Christianorum" in London, he left his Imperator functions. He died in 1919. Noting that he was a remarkable leader! His French Grand Master contacted and consulted among others Heindel, but the latter also died in 1919. His widow, born Augusta Foss, succeeded him in the direction of the "Rosicrucian Fellowship". In 1923, Mrs. Heindel published a booklet entitled "The Birth of the Rosicrucian Fellowship" to justify her husband received from first-hand source the authentic Rosicrucian doctrine contained in the "Rosicrucian Cosmo-conception"⁷. She declared that her husband visited Germany in 1907 with the hope to receive from someone who he thought could give him the truths he sought in vain for a long time, but was very disappointed when he realised that he knew more than he thought his master could. He was preparing to leave for

⁷ The **Rosicrucian Cosmo-Conception** is divided in three parts:

Part I: the Visible and the Invisible Worlds, Man and the Method of Evolution, Rebirth and the Law of Cause and Effect;

Part II: the scheme of Evolution in general and the Evolution of the Solar System and the Earth in particular;

Part III: Christ and His Mission, Future Development of Man and Initiation, Esoteric Training and a Safe Method of Acquiring Firsthand Knowledge.

America when an "Elder Brother of the Rose ✕ Cross", one of the Hierophants of the Mysteries, came to him and offered to teach him what he was looking for.

It was one of the few exceptions where the existence of OSFAR ✕ C was unveiled to the public. Fortunately, the incognito Masters Guides was very strict, and nothing else has been published.

The fifty-fourth Emperor was Sir Leigh Gardner (1892-1898). He was the Secretary of the Lodge "Crux Christi Corona Christianorum." It was he who edited the much documented work "Bibliotheca Rosicruciana", which is a catalogue of one-hundred and four Rosicrucians works published in 1903.

When editing this book, he ceased to be Emperor of OSFAR ✕ C since 1898. He had renounced the title in favour of Dr. Steiner, fearing (in the fire of his continual action) to commit an indiscretion or imprudence. He felt too surrounded by people to keep such a secret.

The fifty-fifth Emperor seat is given therefore to Dr. Steiner (1898-1900). Meanwhile, he belongs to the "Anthroposophical Society". Dr. Karl Unger, Mademoiselle Marie von Sivers and Michel Bauer are the head of this society, headquartered in Berlin.

Miss Von Sivers becomes the wife of Dr. Steiner.

At the heart of the same Anthroposophical group, he will establish an inner circle called Freemasonry, divided into three decrees which the initiates will receive from his own hand a Golden Rose Cross. He utilised a very ancient ritual, the text of which is reproduced in part in the work of the Master Eliphas Levi: "Dogma and Ritual of High Magic."

Anthroposophy, a philosophy founded by Rudolf Steiner, postulates the existence of an objective, intellectually comprehensible spiritual world accessible to direct experience through inner development. More specifically, it aims to develop faculties of perceptive imagination, inspiration and intuition through cultivating a form of thinking independent of sensory experience, and to present the results thus derived in a manner subject to rational verification. In its investigations of the spiritual world, anthroposophy aims to attain the precision and clarity attained by the natural sciences in their investigations of the physical world.

The fifty-sixth Emperor is Irish, A. Croweey (1900-1916). Chemist by profession, he leads a semi-religious life. Married to a French woman, Caroline Faille, he came to France and joins the Foreign Legion to treat the wounded. His wife also engaged herself in a military hospital as a nurse. In 1916, he died while rescuing someone wounded who fell in the first line.

The fifty-seventh Emperor is Jean-Jacques d'Ossa, Roman Catholic missionary Bishop. He took the pseudonym (name of Pope John XXII) in order to work peacefully. He went where suffering, misery and tears were. His life is one long priesthood full of altruism, love and charity. For all he was ... the Father, the good Father, the one who loves and consoles.

Seriously ill in 1969, at the age of 84, he refused to be repatriated and remained in Biafra to help the suffering, and this up to his last breath. He died August 15, 1969, in the midst of all the poor people he loved so much. God bless his soul, and may he rest in peace.



The fifty-eighth Emperor is Pierre Phoebus (Roger Caro) (1969-1992). Unlike previous Emperors who bore that name (because it was their own) ... it is a pseudonym, that is why the particles "de la" were removed. The very first Emperor we remember was "Gaston de la Pierre Phoebus". After the death of Pierre Phoebus (Roger Caro) the Emperor seat was vacant and will remain as such for a very long time. Daniel Caro, the son of the Emperor informed me at the time, that there is an Emperor "interim" (a provisional Emperor with "**no function**" (*letter in our archives*), who was named before the death of our dear

Imperator. The association FAR + C (along the French law of 1901) was dissolved in 1992 (*also photocopy in our possession*). However, "The Sovereign Order of the Elder Brothers of the Rose ✕ Cross" has since become a trademark, and still persists in full growth. Roger Caro was born January 30, 1911, and died January 16, 1992.

The last Imperator Pierre Phoebus (Roger Caro) conferred the investiture O.S.F.A ✕ C together with the knights present at the Supreme Council, to Philippe Laurent De Coster^{xxxix}, and graded him with the title of Knight Grand ✕ Cross of Merit OSFAR✕C,^{xl} on March 15, 1975. Today, since the death of the last Imperator, the Order continues without its Supreme Head by Grand Master General Philippus Laurentius (De Coster, B.TH., D.D.).

Having learned around October 1969, that the National Library had the reproduction of the seals shown on the Rule of 1317; we asked friends, precisely Roger Caro, to investigate at this point. The cast came from an impression taken in 1860 in the collection of a certain Mr. Cartier Ambrose. The mould was in cement.

However, as it can be noticed by the document^{xli}, the OSFAR✕C knights knew about a named "Cartier" living at Ambrose, the Guard of the "seals and treasures." We must therefore think that our Guard of the Seals died without being able to notify his family and brothers of the destiny of the bronze moulds he normally kept. The family knew nothing, inherited and classified these objects. Forty years later, the successor (a certain Cartier of Amboise) authorised to take imprints of these moulds, then after ... everything was lost. Who inherited these? Mystery.

Eager to find the trace of these moulds, Roger Caro made an advertisement in the December 1969 issue of the " French Collector " (*Collectionneur Français*) and he alerted many friends and correspondents all over France about it. The number appeared on December 5. The 17th, Roger Caro was advised that it was believed to have found the place where the seals were kept. The appointment was made for the next day in Avignon where the correspondent would lead him to the holder of the moulds. The 18th, despite the snow and ice, Roger Caro took the road. At eleven o'clock he was at Mr. Perrot. When he saw his window, his heart sank. From the first glance he spotted: The Agnus Dei with the Templar cross, the one belonging to Della Rovere, that of J. Via, the one given by the Rector of the Hospital of Pont-Saint-Esprit, that the baron "de la Pierre" and several others^{xlii}. The sale was soon concluded. Perrot wrapped them all and gave a receipt^{xliii}.

Our last Imperator Pierre Phoebus (Roger Caro) testifies: "When we remember all the happy facts – even the most unexpected - that led us to the development

of this book, you have to believe in miracles and a desire hidden in orchestrating everything. Anyway, this is the conclusion that we all been considering.” And, the author of the Ebook has also been wonderfully led in these difficult task to partly translate from the French, and adding a great deal of personal research work, mainly through Internet, and his private library built up since 1974/75 up to this very day.

Conclusion



The historical Legend of the Knights Templar lives on up to this day. Who were the Knights Templar? Why did this successful Order of warrior monks -- whose members included Richard Lion Heart -- have to fall? What esoteric knowledge did they uncover in the Holy Land? Alchemy, brought the West by the Knights Templar!

Alchemy is also an art, and as every art requires an artist to exercise it, likewise this divine science and art can be practiced only by those who are in possession of the divine power necessary for that purpose. It is true that the external manipulations required for the

production of certain alchemical preparations may, like an ordinary chemical process, be taught to anybody capable of reasoning. However, the results that such a person would accomplish would be without life, for only he in whom the true life has awakened can awaken it from its sleep in matter and cause visible forms to grow from the primordial Chaos of nature.

1. The Knights Templar

In the scorching heat of Palestine, they reined in their spirited horses.

They were recognisable to the enemy gathered on the far hills. While all other European knights were clean shaven and kept their hair clipped short in the Roman fashion -- these knights wore their hair and beards long and uncut ("Thou shalt not trim thy beard nor cut thy hair") in the manner of Christ. While other knights wore colourfully emblazoned armour and mantles, these Templars, these "Warriors of Christ," wore a simple white mantle with splayed Red Cross.

To a man, they said a simple prayer. They consigned their souls to God, the Kingdom of Heaven, and gave the promise, "I shall never surrender." They crossed themselves. Then, drawing their swords, they spurred their horses.

There were one-hundred fifty of these charging knights.

Over one-thousand Saracens sat their horses ahead.

But when the Templars reached the top of the hills, the Saracens were in full retreat...

2. Who were these Knights Templar?

The "Order of the Poor Knights of Christ and the Temple of Solomon" was formed in 1118 by Hugues de Payen. These "Knights Templar" were created to protect Christians on pilgrimage to Jerusalem and were as such the Guardians of the Holy Land: "As far as their strength permitted, they should keep the roads and highways safe, with especial regard for the protection of pilgrims."

In the Year of our Lord 1139 Pope Innocent II placed the Templars under his own control, exempting the Order from taxation and placing them out of the scope of state control.

This political and economic autonomy allowed the Templars to prosper, accumulating an estimated nine-thousand estates by the middle of the twelfth century. During this time the Templars conveyed thousands of pilgrims across the seas to visit the Holy Lands each year, using extra space in the ships to bring tradable goods from one place to another.

With the Pope's blessing, the Templars could now recruit members and raise money through donations. Donations came to the Templars in large amounts. The warrior monks were given wealth, jewels, and property.

King Alfonso of Aragon gave the Templars one-third of his Spanish Empire on his deathbed. The Templars came to own land in France, Spain, England, Italy,

Germany, Portugal, Austria, Hungary, and other places. Men also went to the Templars to support their cause.

A hundred years later, they had become renowned throughout Christendom for their courage, chivalry and devotion to Christ, often in their own ways. Their Order had grown to thousands, including a seafaring fleet of ships. Their members came from every noble family, and included Richard Lion Heart, King of England.

They were at the forefront of every Crusade fought in the Holy Land. Their fame increased, as did their wealth. After the Holy Crusades were over, the knights returned to their Chapters throughout Europe and became known as moneylenders to the monarchs. In the process, they invented the modern Banking System. Travellers would deposit money at one Templar building, and travel, with a statement of deposit, to another city. They would then cash in their statement and receive the same amount of money at another Templar structure at their final destination. This was a safe method, because the traveller could not get robbed. They even received tribute from Muslim potentates and from the Templar's Islamic counterparts: the warrior-mystics called the Assassins.

They also began to seek knowledge. In the Dark Ages, it was the Muslims who kept much of the ancient knowledge alive. And the Templars began to uncover hidden knowledge forbidden by the Church in Rome. Some of it involved the sciences of the Classic age, as well as brilliant Arabian developments in mathematics, astrology and alchemy from there the Sovereign Order of the Elder Brethren Rose ✕ Cross, founded in Avignon (France) through Pope John XXII.

Some of it involved artifacts from the Temple of Solomon in Jerusalem, possibly including the sacred Ark of the Covenant. Certainly, they were involved in exploring the "underground tunnels and chambers" known to lie under Jerusalem.

3. Friday, October 13, 1307

It was supposed to happen overnight. The complete downfall of the Knights Templar!

In France, the Templar Order's last Grand Master, Jacques de Malay, was arrested on the command of King Phillippe. As were other Templars in France. By the command of Pope Clement V, more Templars were arrested throughout Europe. The people of Europe were shocked. They were told that, under Inquisition torture, the knights had admitted to a number of blasphemies.

But as secretly as the King and Pope had plotted, most Templars escaped. Their fleet disappeared, with most of the Order's treasure, library and secret knowledge.

Most of the Knights Templar simply vanished.

To where?

4. The Freemasons

It is now known that many built new lives in Scotland. In Scotland, then at war with England, the Papal Bull proclaiming the dissolution of the Knights Templar was never proclaimed, and the Scottish Templars were never officially dissolved. Many English and even French, Templars found a refuge north of the border, some fighting alongside Robert Bruce at Bannockburn in 1314. As late as 1689, Viscount Dundee, killed at the Battle of Killiecrankie, was wearing the Templar Cross under his armour.

The Scotch Rite Freemasonry kept the Templar secrets alive.

A number of books have traced this history. Hugh McFarland's "Freemasonry Inside-Out: A New Angle on Masonic Secrets" being the most recent and revealing, a fascinating account of Templar-based lore and the political structure of the modern Lodge.

Those who would have been alchemists in the past, in our era became scientists, and perhaps a few became philosophers, astronomers, monks or politicians. However, do not confuse alchemy with modern chemistry. Did some of them become (secret) international financiers transmuting ideas into digital gold? Making physical gold proved to be difficult but building wealth is not so hard. Over hundreds of years, this probably was not the ultimate design or conscious plan of alchemists (or maybe it was) but fabricating digital gold has been a bonanza for some. Whatever is said, "alchemy" is an art even today in the twenty-first century.

Alchemy is the Science of the Higher Self (Soul) that results from an understanding of Divinity, Nature, and Man. A perfect knowledge of any of one them cannot be obtained without the knowledge of the other two, for these three are one and inseparable. Alchemy is not merely an intellectual but a spiritual science, because that which belongs to the mind or spirit can only be spiritually known. Nevertheless, it is also a science dealing with material things, for spirit and matter are only two opposite manifestations or poles of the eternal One.

Alchemy in its more material aspect teaches how minerals, metals, plants, animals, and men may be generated or made to grow from their "seeds." In other words, how that generation, which is accomplished during long periods of time in the due course of the action of evolution and natural law, may be accomplished in a comparatively short time, if these natural laws are guided and supplied with the proper material by the spiritual knowledge of man. There is no doubt that gold can be made to grow by alchemical means, though it requires an alchemist to make the experiment succeed, and he who is attracted by the material power of gold will not obtain possession of the spiritual power necessary to practice the art.

It is therefore a grave mistake to confuse alchemy with chemistry. Modern chemistry is an artificial science that deals only with the external forms in which the elements of matter are manifesting themselves. It never produces anything truly new to creation; it can only recombine atoms and molecules into different substances. We may mix and compound and decompose chemical bodies an unlimited number of times and cause them to appear in various different forms, but at the end, we will have no augmentation of the underlying substances nor anything more than the recombination of the substances that have been employed at the beginning. Alchemy does not mix or compound anything; it causes that which already pre-exists in a latent state to become active and grow. Alchemy is, therefore, more comparable to biology than to chemistry; and, in fact, the growth of a plant, a tree, or an animal or the evolution of whole species are alchemical processes going on in the laboratory of nature, and performed by the Great Alchemist -- the power of the divine Mind acting in nature.

Alchemy in its highest aspect deals with the spiritual regeneration of man and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of Divinity in the same sense that a seed becomes a plant by the aid of the Four Elements and the action of the invisible Fifth Element (the Quintessence or Life Force).

Philippus-Laurentius, General Grand Master of O.S.F.A.R✶C



The Rules of the Sovereign Order of the Elder Brethren Rose ✠ Cross

Article 1

First of all, we state that if it happens in the future, the following statutes should be in need of some correction or reform, or if it seems profitable to make new ones, we will propose the matter to the Council and deliberate on these proposals following advice, and what has been deliberated to be reported to the Superior Imperator resident of this city to be approved by him if he sees it worth for publication with the recommended observations, and again that of the Council through elected ones, as to four or two, all Doctors in Alchemy.

Article 2

And, the so-called reformers and composers will swear between the hands of the said Superior to proceed in the stated composition of reformation in utter faithfulness with the aim the sole benefit and use of the public.

Article 3

Item, that these laws could be reboked for future use, in form, or contrary custom, for this reason we hold that against these laws one can neber argue different usage, in form, custom or prescription even if it excess any human memory.

Article 4

And, at the end such statutes will be made known to everyone; the said Imperator will make them published in each and every Court, to be inviolably observed by all.

Article 5

We, Prince of the Church, baron, counts and knights representing the thirty-three companions of our Order, do profess to serve God by teaching and perpetuating the Holy Wisdom: Alchemy learned by Saladin and our Masters Ismailia's in the House of Wisdom at the time when we were still the Knights of Christ.

Article 6

Our new faith will spread throughout the Order of the Elder Brethren of the Rose & Cross. Its present headquarter is now at the friary of the Brethren Pontiffs of Pont-Saint-Esprit where the rector former chaplain of the Temple prepares our Rules of the Order as decided by our Holy Father Pope John XXII.

Articles 7 and 8

We want a sovereign and secret order, not religious, but religious people may be headed. We make three vows: Charity, Simplicity, and Obedience.

Article 9

Each of the brothers will be an example to all humans. He will neber complain about heaven, nor of the humans. He will respect the Princes who are accommodating him and defend their homeland if necessary. That no one wakes up at night without raising his soul to his Creator and the suffering creatures.

Article 10

In remembrance of the Ismail's Masters having taught us their Science, we perpetuate the Alchemy not to obtain gold treasures, since it demonstrates the unique Truth and provides the true Quintessence of Life.

Article 11

The Arms of our Order will be the Cross of the Saviour invented by Lady Queen Helene; the first Golden Rose blessed by our Holy Father Pope Innocent IV and given to one of the canons of Lyons of the Order of Saint Just, parent of a Templar chaplain, all wearing the red hat of Jacques de Via; finally, the Agnus Dei wearing the Cross of the Temple in recognition of the Commandery of London who saved us.

Article 12

Each Imperator can create a shield: the Pelican that opens the flank to give life to her young; the lion of King Richard and the Agnus Dei named above will be a mandatory part of these emblems. As to the fabulous animals and other alchemical items, they must come in the Seneschal's Arms, but in the meantime the Imperator will seal the seal of the Agnus Dei with the Templar Cross. This seal will always remain valid.

Articles 13

The Supreme Council of the Order will be composed as such:

A Imperator

A Seneschal

A Grand Commander

A Commander

A Major Hierophant

A Hierophant

A custodian of the "seals and treasures;"

Five Grand Masters

The twenty-one Brother Guides in the art of Alchemy, are not part of the Supreme Council.

Article 14

In addition to the three vows, each brother will make a promise to God. The number of Brothers will never exceed thirty-three and there will never be less.

Article 15

The Imperator is the supreme head of the Order's spiritual and temporal powers, and he will be the only one able to wear in his Arms the cardinal's hat above the cross; the pelican or the Agnus Dei or the Lion. The slogan will be "Pro cruce virtusque, virusque" or "Dium Sibi Cateris " or "Fortune and misfortune are one."

Article 16

The Brothers will always work in secrecy so that their works are known only to God. They will use conventional symbols to correspond between them.

Article 17

Alchemical Teaching will be given free to people of all walks of life provided they are honourable and of good moral. There will be seven degrees.

Article 18

The Imperator will be elected by a majority of the Supreme Council during a Conclave and after the death of his predecessor. If some of the dignitaries were too far away or sick, they could vote by messenger. In case of major force the Imperator may designate his successor during his lifetime. The Conclave would then meet to make an act of commitment.

Article 19

The Commandery of the Order will be held appointed by the Imperator. As our Head may belong to any Christian country, it follows that the Court will find itself very often in a difficult position. However, as a precaution we cannot carry indefinitely archives and treasures, the board will appoint several hiding places to shelter them.

Article 20

All the Brethren of the Council will be appointed by the Emperor: all positions are honorary and free. The twenty-one Brethren Guides will understand Alchemy. They will be appointed by the Grand Masters.

Article 21

The Brethren Guides will teach alchemy free of charge. They will make no claim for subsidies, nor money or other charges, but they will accept donations for the Order.

Article 22

No one may enter the Order with political, religious or commercial objectives.

Article 23

Alliance with another order cannot be decided unless by the Emperor after consulting the Great Council, but only the decision of the Emperor will be retained.

Articles 24 to 25

The Emperor has all authority except on two points:

- 1) Dissolve the Order
- 2) Change the number of Brothers who is thirty-three.

The Order cannot be dissolved unless the majority of thirty-three.

Article 26

Each Grand Master will appoint a committee whose mission is to help and advise him.

Article 27

The Committees will consist of:

- A Grand Master
- A Hierophant (Prior)
- A Secretary

An Adviser

Article 28

The Grand Masters can create several committees.

Article 29

Twice a year the leaders of the Committee will send a message to the Imperator to keep him informed of the progress of its teaching..

Article 30

The Adeptship may be given by the Grand Masters or their deputies.

Article 31

The Adeptship will be conferred during a ceremony. A meal in common, made of bread without salt or leaven is to be taken together outside the ceremony.

Article 32

No Brother Guide can appoint his successor, not even the Superiors of the Supreme Council.

Article 33

The Adeptship may be given without ceremony in case of life or death, or if the Adept lives far from his consecrator.

Article 34

Each adept will pronounce the promise of the Sages, but not the three bows, reserved only for the Elder Brethren of the Rose & Cross.

Article 35

Only the Imperator will appoint his successor by will if he thinks the candidate is fit for the Order.

Article 36

A Grand Master may have multiple charges.

Article 37

The Grand Masters ensure under their sole responsibility that no one is neither political nor commercially engaged, in anything that binds the Order ... but each Brother (outside the Order) can do what he likes.

Article 38

The Brethren respect all faiths as God is present everywhere.

Article 39

The Order reserves the dismissal of a member in case of disobedience to its statutes.

Article 40

Any dispute will be judged by the Emperor.

Article 41

The decisions of the Emperor are final.

Article 42

All array will fall when the times are come, when there will be wonders in the heavens and among the stars because of learned men and scholars, while there will be riots, as well as betrayed words; there will be many calamities and miseries; and, that there will be more than four pontiffs still to come⁸ as to our learned Irish Bishop Malachi.

Done and written on the instruct of Our Holy Father Pope Jehan XXII, the year one thousand three hundred and seventeen, the eve before the day of the baptism of our Glorious Lord Jesus Christ at the Friary of the Brethren Pontiffs of Pont-St-Esprit, by our venerable Rector and approved by Jacques de Via Emperor and by Della Revere Seneschal, who put their seals.

⁸ Meaning, probably the end of the calamities and miseries foreseen after the fourth Pontiff or Pope.

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General

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Book Review Info

Muslim Perspectives on the Crusades - Through Western Eyes

The Crusades: an Islamic perspective by Carole Hillenbrand. Pub: Edinburgh University Press, Edinburgh, UK, 1999. Pp: 648. Pbk: UK 29.95. By Leila Juma.

The Crusades are traditionally defined as the series of western expeditions against the Muslim lands of Palestine and the Levant which begun with Pope Urban's call to arms at Clermont in 1095AD, and all but ended with the Muslim liberation of Acre in 1291. The initial western offensive was sudden and effective. By 1099, Jerusalem was in Christian hands, and remained so until 1187, when it was liberated by Salah al-Din ('Saladin'). From then on, European power in the region was very limited, although Frederick II of Sicily briefly conquered Jerusalem again in 1228. But effective power was restricted to the Frankish coastal city-states, which operated as local war-lords among others similar. The 'fall of Acre' in 1291 marked the end of the European presence in the region.

In western studies of the Crusades, scholars have traditionally highlighted Christian desire to rule the 'holy lands'. However, this is a limited definition which - perhaps deliberately - avoids the reality that the Crusades were

concerned as much with countering the rise of Muslim power as with 'liberating' any holy lands.

The clearest possible sign of this lies in Urban's own actions at the very start of the crusading movement: knights who 'took the cross' in Spain and Italy were encouraged to fight the Muslims of those areas rather than travel to the 'holy lands', as such wars were just as holy. This was a time, it should be remembered, when Muslims ruled Sicily, had settled parts of lower Italy, and had threatened areas north of Rome itself. Later, the same crusading symbolism would be used to raise support against the rise of Ottoman power in central and south-eastern Europe, and against Tartar power in Russia and Eastern Europe.

The importance placed on the Crusades in Europe is a direct reflection of the fear of Islam at the time, and its overwhelming presence as a superior civilization and power. And this aura survived until at least the beginning of this century; Allenby's oft-quoted statement on entering Jerusalem in December 1917 may be apocryphal, but the facts that one of his officers wrote a book of his experiences called *The Romance of the Last Crusade*, that *Punch* magazine famously portrayed him as Richard I, and that numerous First World War memorials in Britain are designed on crusader themes, are undeniable. The presence of the crusades in Muslim history and society, by contrast, is relatively low-key. Islam may have dominated European thinking; but for the Muslims, the Europeans were just another minor pest of an enemy, even allowing for the occupation of Jerusalem. This is a point which Hillenbrand, in this otherwise excellent book, fails to appreciate, particularly when she comments on the relative lack of work done on the crusades in Muslim historiography compared to European. This failure is all the more surprising as she specifically highlights and recognises another aspect of the same point: the increased awareness of the crusades in modern Muslim thinking, which she correctly attributes to the west's recent rise as a dominant factor in Muslim affairs, including the loss of Palestine again.

Without noting the reason, however, Hillenbrand does begin by pointing out the lack of high-quality Arabic historic works on the crusades from a Muslim perspective (and as a Reader in Arabic and Islamic Studies at Edinburgh University, she is qualified to judge), and states her object as being to address the resulting imbalance in western views of the crusades. If her book is as widely read as it deserves to be, it should certainly go some way to achieving this object.

The book begins, usefully for non-experts on the period, with a brief account of the crusades in Palestine, and the Muslim response to them. Hillenbrand then

goes into a more detailed study of the crusades from a Muslim perspective, looking at the unfolding of Muslim rule and politics at the time, how Muslim rulers responded to the Christian attacks, and how Muslim historians and writers recorded the events. Her narrative is smooth, her grasp and usage of Arabic language sources impressive, and her combination, organization and presentation of various materials impeccable. She seems to address both the scholar and the lay reader simultaneously, and leave no question unanswered. At 648 pages, this is not a short book, and Hillenbrand succeeds in presenting admirable detail on each issue she covers, without boring the reader. Simply listing some of the sub-heading of her chapter on the First Crusade gives an idea of her thoroughness: The General State of the Islamic World on the Eve of the First Crusade; The Devastating Events of the Years 485-487/1092-1094; The Debilitating Effects of Religious Schism; The Eastern Perspective - Seljuq Disunity, 485-492/1092-1099; Anatolia in the late eleventh century; The Egyptian Perspective; Syria and Palestine on the Eve of the First Crusade; Why Did the First Crusade Come? - Muslim Interpretations; The Course of the First Crusade: Muslim Accounts; The Fall of Antioch; The Conquest of Jerusalem; The Role of The Byzantine Emperor; Muslim Reactions to the Establishment of the Frankish States in the Levant; Displacement of Muslim Population; Crusader Expansionism and Muslim Disunity; The Egyptian Response; The Syrian Response; The Local Response to the Frankish Presence; etc... These are just some sub-heading to the first chapter, which looks at the political history of the early part of the crusading period (up to 1100). The next two chapters treat the 1100-1174 and 1174-1291 periods with only slightly less detail. Lay Muslim readers will find the sections on Nur al-Din Zengi and Salah al-Din particularly interesting and useful. Throughout, Hillenbrand takes a broad view of events, placing the crusader wars in the wider context of Islamic history at the time, and constantly looking to see how contemporary Arab chroniclers understood the events of the day. A Muslim reader may not agree with all her interpretations, for example on matters of jihad and doctrinal differences between different Muslim dynasties but, bearing in mind that she is writing for a non-Muslim audience, there can be no doubt that Hillenbrand presents a face of the crusades which most people - even Muslims - will never have seen. After her political history of the period, which covers only some 250 pages of the book, Hillenbrand then moves on to thematic chapters on How the Muslims saw the Franks: Ethnic and Religious Stereotypes; Aspects of Life in the Levant in the Crusading period; Armies, Arms, Armour and Fortifications and The Conduct of War.

The first of these is perhaps the most problematic part of the book. Hillenbrand appears at times altogether too sensitive of Muslim criticisms of the Europeans, and too quick to jump to negative conclusions about Muslim intentions; to put

the worst possible slant on critical Muslim statements about the Franks. She finds herself defending the Franks instead of allowing the reader to draw his own conclusions. Perhaps there is simply a limit to how far one can see oneself as others do.

Elsewhere, however, Hillenbrand's writing returns to its usual high standard. The wealth of information she provides on Muslim society, culture, architecture, military organization, weaponry, warfare, strategy, military and political literature, and a host of other similar topics, all drawn from Arabic sources, is quite stunning. Although it is designed for a non-Muslim reader, there is perhaps no good-quality equivalent for the English-speaking Muslim either. It must also be noted that throughout the book, her text is supported by a fantastic collection of photographs, illustrations, sketches, details, diagrams and maps. The pictures and details of the interior of the Al-Aqsa mosque, including details of the Nur al-Din minbar burnt by the Zionists in 1969, are priceless on their own. There are also examples of Muslim armour, weapons, architecture, coins, clothes, artistic representations of jihad and other scenes, and too much more to mention. Even without the text, this would be a picture book of rare quality.

In her conclusion, Hillenbrand looks briefly at the heritage of the crusades in the Muslim world. Here too she is sympathetic, but her analysis is sometimes simplistic, for example in presenting the thought of Syed Qutb, Imam Khomeini and other Islamic thinkers and groups. She states that she has deliberately presented a one-sided view of the Crusades, "from the Muslim side alone". This is only partly true - she has shown how the Muslim side appears to a westerner. But that is still an improvement on most western writings; and the sheer amount of information, and the quality of the presentation, make this book invaluable.

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Abbreviations.

BEFAR = Bibliothèque des écoles françaises d'Athènes et de Rome

MGSS = Monumenta Germaniae Historica, Scriptores, ed. G. H. Pertz et al., series in folio, 34 vols. (Hanover, 1826-1934)

PL = Patrologiae Cursus Completus, Series Latina, ed. J. P. Migne, 217 vols., and 4 vols. of indexes (Paris, 1834-64).

RHC Or = Recueil des Historiens des Croisades: Historiens Orientaux, published by the Académie des Inscriptions et de Belles-Lettres, 5 vols. (Paris, 1872-1906)

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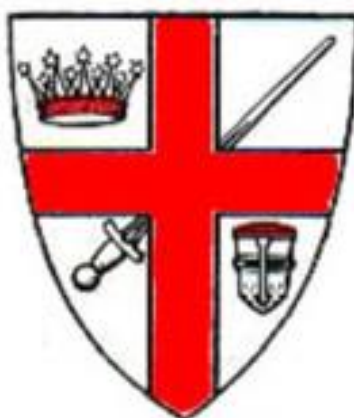
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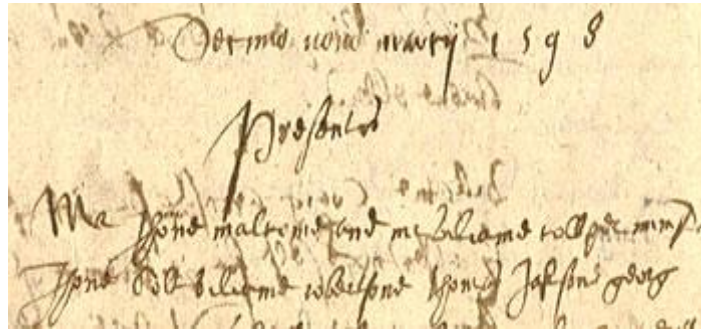
Coat of Arms of General Grand Master Philippus-Laurentius

© May 2013 - Sovereign Order of the Elder Brethren Rose & Cross, Ghent, Belgium

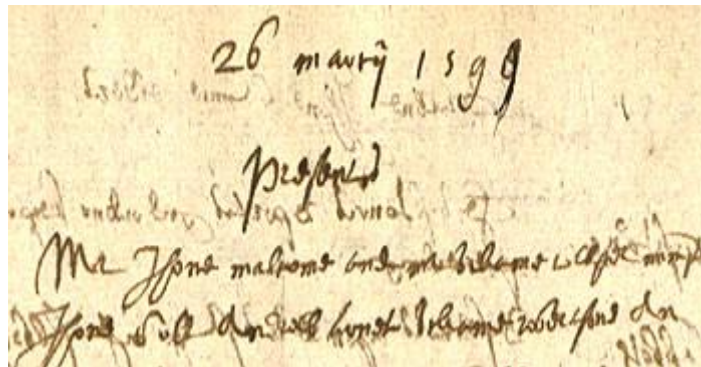
ⁱ A Shaw Statements of 28 December 1599

For further investigation

Scotland is now famous the world over for its New Year celebrations with extravagant street parties and ancient customs gaining large amounts of publicity. However, it wasn't until 1600 that the year actually changed when you moved from 31 December to 1 January. Before that the year changed on 25 March. Evidence of this can be found in many documents held by the National Archives of Scotland (NAS). Below are extracts from minutes of the Kirk Session of St John's Church in Perth which demonstrate what used to happen (transcriptions are given at the foot of the page).

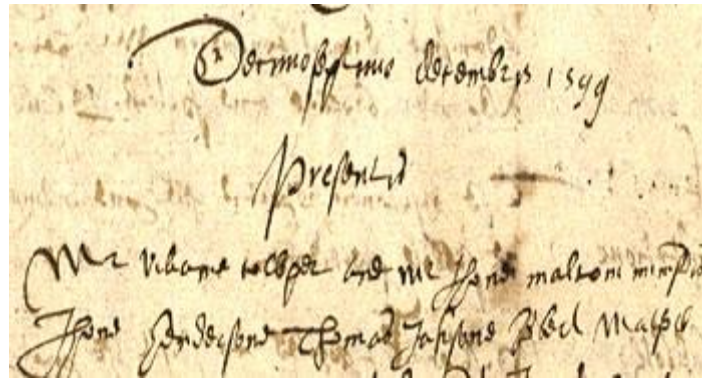


This first image from page 71 of the minute book shows the minutes dated as 19 March 1598. On page 72, the minutes from a week later are dated 26 March 1599.

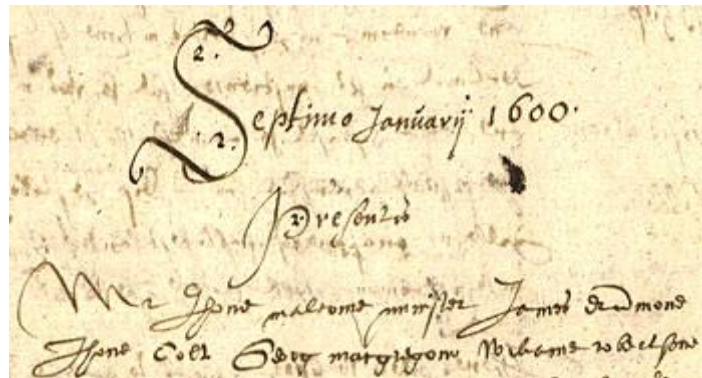


The change of New Year's Day to 1 January was imposed by an act of the Privy Council of Scotland on 17 December 1599 (PC1/17). The act commanded that royal officials, clerks, judges, notaries, and others in all tyme heireftir date all thair decreittis infestmentis charteris seasingis letteris and writtis quhatsumeir according to this p[rese]nt ordinance, Compting the first day of the yeir fra the first day of Januare yeirlye.

The extracts below demonstrate this change in Scotland. The first image shows the minute book entry on page 124 as 17 December 1599 and four pages further on the date 7 January 1600 is written - with a flourish. The corresponding change, so that the year no longer started on 25 March, was only made in England and Ireland in 1752 as part of the adoption throughout the British Isles and colonies of the Gregorian calendar under Chesterfield's Act (24 Geo II., c. 23). This revised the way that leap years were calculated, and dropped 11 days in order to bring the calendar year back into line with the solar year.



Dormoſſimus deſembry 1549
preſent
Mr. William Wallace & Mr. John Malcom mair
John Anderson & Mr. James Bell mair



2.
Septimo Januarij 1600.
preſent
Mr. John Malcom mair & James Anderson
John Col & Mr. Margaret Wilson & Bell

The Gregorian calendar was introduced by a bull of Pope Gregory XIII of 24 February 1582. It is this bull which allows for the year 2000 being a leap year, in common with only every fourth of the end-years of successive centuries. When the Gregorian calendar was introduced in Britain, 2 September 1752 was followed by 14 September 1752, to cope with the discrepancy between the solar and calendar years. These eleven cancelled days may explain why the tax year begins on 6 April, having previously been 25 March.

Further reading

The Scottish Archive Network (SCAN) website has amongst its research tools a Knowledge Base. In the Knowledge Base is an entry on the topic of days, dates and calendars.

If you are interested in learning how to read the form of Scottish handwriting shown in the documents visit our palaeography website [Scottish Handwriting.com](http://ScottishHandwriting.com) which provides online tuition for individuals using documents for the period 1500-1750.

Kirk session records can be viewed in the [search rooms](#) of the NAS and, in some cases, local authority archives. The NAS [online catalogue](#) and the SCAN catalogue provide information on where church records are held.

Transcription

Each entry from the minute book starts with the date and then lists the people who were present at the meeting. They are transcribed in the order they are shown above.

Decimo nono martij 1598 [19 March 1598]

Presentis

Mr Jhone malcome and mr viliame cowper minist[er]

Jhone Colt viliame robertsone Jhone Jaksone georg...

26 martij 1599 [26 March 1599]

Presentis

Mr Jhone malcome and mr viliame cowper minist[er]

Jhone Colt Andrew arnet viliame robertsone An...

Decimo septimo decembris 1599

Presentis

Mr Viliame cowper andd Mr Jhone malcom minist[er]is

Jhone henderson Thomas jaksone Robert Mal[]

Septimo Januarij 1600

Presentis

Mr Jhone malcome minister James dru[m]mond

Jhone Colt Georg macgregour Wiliame robertsone

ii Throughout history, who were the alchemists?

It has been estimated that in the past 2000 years over 100,000 tomes have been written on Western Alchemy (1). Certainly many of these works were the products of cranks and dilettantes but who were they emulating? What ineffable mystery were the sincere authors attempting to communicate?

Although in the West it is thought to concern the transmutation of base metals into gold, many of today's best scholars agree that Alchemy defies any strict definition (2). Research into its enigmas might best begin with a historical

inquiry into the identity of the best known "adepts". These individuals stood distinctly separate from the fanatic "puffers" who constitute a major source of ridicule toward this whole field. "Puffers", so called because of their use of the bellows, relate to "adepts" just as "quacks" relate to allopathic physicians. A meticulous study reveals the true adept to be sincerely religious, inclined toward natural science and generally free from the greed and vanity that compelled the puffer.

Morienus, who apparently lived during the seventh century, dwelled as a Christian hermit in the mountains near Jerusalem. He was known to send large annual donations of gold to the Christian Church there thus attracting the attention of the Arab king, Khalid, whom he initiated into the secrets of Alchemy (3). Geber (8th century) and Avicenna (10th century) were alchemists and physicians both initiated into austere Sufi fraternities (4). Sufism represents the ascetic system of Islamic mysticism that stresses contemplation as a vehicle to ecstatic union with the Divine. Roger Bacon (1214-1292) was a Franciscan monk (5). Ramond Lully (1235-1315), allied for a time to the Franciscans was initiated by Arnold de Villanova. Lully in his turn initiated John Cremer, a Benedictine monk who allegedly held the position of Abbot of Westminster. Albertus Magnus (1193-1280) and his illustrious student, Thomas Aquinas (1225-1274) both were Dominican monks esteemed in the annals of alchemistic philosophers as adepts (6). Certainly the most famous of fourteenth century adepts, Nicholas Flamel, accomplished the alchemical magnum opus after deciphering the now classic, Book of Abraham the Jew: Priest to the Jewish People, which was intended to help devout Jews pay their Roman taxes. Flamel supposedly used a mysteriously acquired fortune to build hospitals and restore Parisian churches (7). The best known adept of the fifteenth century was the semi-mythical Basil Valentine, a Benedictine monk, prior to St. Peter's at Erfurt. Another great alchemical author of the fifteenth century was Sir George Ripley, a Carmelite monk who supposedly donated 100,000 pounds sterling worth of alchemically produced gold to the Knights of St. John of Jerusalem (8). Pope John XXII (1316-1334) has also been indicted as an alchemical adept and a significant work on transmutation is ascribed to him. He bequeathed a mysteriously acquired fortune to the church that consisted in part of eighteen million florins of gold bullion rumoured to be the product of his labour (9). Dom Anthony-Joseph Pernety (1716-1796), a Benedictine monk, authored a recently republished classic on Alchemy renowned for its encyclopaedic clarity (10). Even Martin Luther is quoted for praising Alchemy, "not only for its practical utility but for its verification of church doctrines" (11). A recent article in the prestigious journal, *Nature*, sympathetically explored Sir Isaac Newton's

preoccupation with Alchemy (12). Was it mere nonsense that engaged the minds of so many great men?

Not only Newton but two other of the most distinguished seventeenth century scientists, G. W. Leibniz and Robert Boyle, "the father of modern chemistry", clearly accepted the theory of alchemical transmutation. The contemporary scholar, B.J.T. Dobbs, exhaustively chronicles the mystic climate of this age in her now classic, *The Foundations of Newton's Alchemy or the Hunting of the Green Lyon* (13). Herein she tracks the final thirty years of Newton's life spent in diligent quest, a quest in the vein of the forge and the crucible for the Lapis Philosophorum, the Philosopher's Stone. In her brilliant sequel, *The Janus Face of Genius: The Role of Alchemy in Newton's Thought*, Dobbs concedes that Newton's primary alchemical compulsions emerged from the purest religious aspirations for mystic Truth (14).

Why are there artifacts of gold in the British Museum supposedly produced by transmutation (15)? Why are these specimens exponentially more pure than the technology of their respective ages usually produced? Why are there so many eye witness accounts of transmutation? Why did an Imperial Edict in 144 B.C. China decree public execution for anyone caught preparing gold by alchemical means? Why did the Roman Emperor Diocletian order the burning of all Egyptian alchemical manuscripts in 290 A.D.? Why also did Henry IV outlaw the alchemical production of gold in sixteenth century England?

If Alchemy was indeed the quest for mystic communion with the essential archetypal process of nature then the adept sought to recapitulate this creative process with symbolically affective laboratory gestures and chemical manipulations and of course, with the indispensable cooperation of Providence. Just as all life evolves toward Divine Perfection, so too do metals evolve toward gold. It is this essential process of evolution that the alchemist accelerates with the product of his labour, the catalytic Philosopher's Stone, the red powder that transmutes base metal into purest gold. The enigmatic reality behind such a magnum opus cannot be explained but only demonstrated. In just such a manner religious gnosis demands direct personal experience rather than pedestrian faith.

ⁱⁱⁱ **A quick biographical review of Pope John XXII (Ca. 1244-1334)**

Jacques Duèse, subsequently Pope John XXII, was born at Cahors, France. His parents were affluent, and it has even been suggested that they belonged to the nobility. Jacques was educated first at a Dominican priory in his native village

and afterward at Montpellier. He then proceeded to Paris, where he studied both law and medicine.

Leaving the Sorbonne, Duèse was still at a loss as to what profession to follow, but, chancing to become intimate with Bishop Louis (a son of Charles II, king of Naples) the young man decided to enter the church, doubtless prompted to this step by the conviction that his new friend's influence would help him advance in his clerical career.

The future pontiff was not disappointed, for in the year 1300, at the request of the Neapolitan sovereign, he was elevated to the episcopal see of Fréjus, then in 1308 he was appointed chancellor of Naples. He soon showed himself a man of no mean ability in ecclesiastical affairs. In 1310 Pope Clement V summoned him to Avignon, anxious to consult him on the question of the legality of suppressing the **Templars** and also on whether to condemn the memory of Boniface VIII. Duèse was in favor of suppressing the Templars but rejected condemnation of Boniface. In 1312 Duèse was made bishop of Porto, and four years later was elected to the pontifical crown and scepter as Pope John XXII.

From that time on he lived at Avignon, but his life was by no means a quiet or untroubled one. Early in his papacy the throne of Germany became vacant. Louis of Bavaria and Frederick of Austria both contended for it, and Pope John offended many by supporting Frederick. Later he raised a storm by preaching a somewhat unorthodox sermon purporting that the souls of those who die in a state of grace go straight into Abraham's bosom and do not enjoy the beatific vision of the Lord until after the Resurrection and the Last Judgment. This doctrine was hotly opposed by many clerics, notably Thomas of England, who had the courage to preach against it openly at Avignon. So great was the disfavor Pope John incurred that for several years after his death he was widely regarded as the **Antichrist**.

Pope John was frequently accused of avarice, and it is true that he made stupendous efforts to raise money, imposing numerous taxes unheard of before his papacy. He manifested considerable ingenuity in that regard, and so the tradition that he dabbled in hermetic philosophy (**alchemy**) may be founded on fact. He did issue a stringent bull against alchemists, but it was directed against the charlatans of the craft, not against those who were seeking the **philosophers' stone** with real earnestness and with the aid of scientific knowledge.

The pope may have introduced this mandate to silence those who had charged him with the practice of alchemy himself. Whatever his reason, it is probable

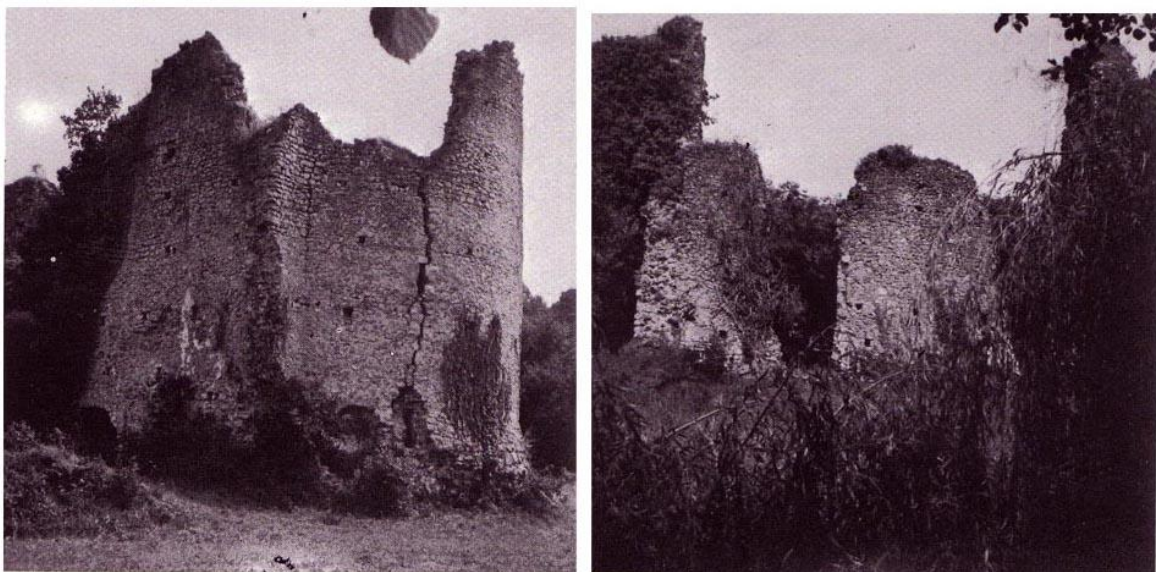
that he believed in magic and was interested in science. His belief in magic is indicated by his bringing a charge of sorcery against Géraud, bishop of Cahors. Pope John's scientific predilections are evident from his keeping a laboratory in the palace at Avignon and spending much time there.

Doubtless some of this time was given to physiological and pathological studies, for various works of a medical nature are ascribed to Pope John XXII, in particular a collection of prescriptions, a treatise on diseases of the eye, and another on the formation of the fetus. But it may well be that the activities in his laboratory also centered in some measure on alchemistic research. This theory is strengthened by the fact that Pope John was friends with **Arnold de Villanova**, famous physician, astrologer, and alchemist.

Among the writings attributed to Pope John XXII is the al-chemical work *L'Elixir des philosophes, autrement L'art transmutatoire*, published at Lyons in 1557.

When he died the pontiff left behind him a vast sum of money and a mass of priceless jewels. It was commonly asserted among the alchemists of the day that the money, jewels, and 200 huge ingots were all manufactured by the late pope. The story of the unbounded wealth amassed in this way gradually blossomed and bore fruit, and one of the pope's medieval biographers credited him with having concocted an enormous quantity of gold.

iv



Castle situated in mid of the Vegre (Isle du Val de Vegre)

^v Odon des Pins



^{vi} Thibaut de Montfort



^{vii} **L'Achimie et mes Alchimistes**

Par Louis Figuier

Préface

Malgré le profond discrédit dans lequel elle est tombée depuis la fin du dernier siècle, l'alchimie n'a pas perdu le privilège d'éveiller la curiosité et de séduire l'imagination. Le mystère qui l'enveloppe, le côté merveilleux que l'on prête à ses doctrines, le renom fantastique qui s'attache à la mémoire de ses adeptes, tout cet ensemble à demi voilé de réalités et d'illusions, de vérités et de chimères, exerce encore sur certains esprits un singulier prestige. Aussi, depuis Aurélius Augurelle, qui composa, en 1514, son poème latin *Chrysopoïa* jusqu'à l'auteur de Faust, les poètes et les faiseurs de légendes n'ont pas manqué d'aller puiser à cette source féconde, et l'imagination a régné sans partage dans ce curieux domaine, dont les savants négligeaient l'exploration. L'alchimie est la partie la moins connue de l'histoire des sciences. L'obscurité des écrits hermétiques, l'opinion généralement répandue que les recherches relatives à la pierre philosophale et à la transmutation des métaux ne sont qu'un assemblage d'absurdités et de folies, ont détourné de ce sujet l'attention des savants. On peut cependant écarter sans trop de peine les difficultés que le style obscur des alchimistes oppose à l'examen de leurs idées. Quant à l'opinion qui condamne tous leurs travaux comme insensés ou ridicules, sur beaucoup de points elle est fausse, sur presque tous elle est exagérée. L'alchimie fut-elle, d'ailleurs, le plus insigne monument de la folie des hommes, son étude n'en serait point encore à négliger. Il est bon de suivre l'activité de la pensée jusque dans ses aberrations les plus étranges. Détourner les yeux des égarements de l'humanité, ce n'est point la servir ; rechercher, au contraire, en quels abîmes a pu tomber la raison, c'est ajouter à l'orgueil légitime que ses triomphes nous inspirent. Disons enfin que l'alchimie est la mère de la chimie moderne ; les travaux des adeptes d'Hermès ont fourni la base de l'édifice actuel des sciences chimiques. Ces doctrines intéressent donc l'histoire des sciences autant que celle de la philosophie. L'ouvrage, ou plutôt l'essai que je sou mets au jugement du public, a pour but d'attirer l'attention sur cette période de la science des temps passés. Voici l'ordre que j'ai cru pouvoir adopter pour la distribution des matières. La première partie est consacrée à un exposé analytique des opinions et des doctrines professées par les philosophes hermétiques. On y trouvera le tableau sommaire des travaux exécutés par les alchimistes pour la recherche de la pierre philosophale, et le résumé des principales découvertes chimiques qui leur sont dues. La seconde partie est une sorte d'étude historique où l'on essaye de fixer le rôle que l'alchimie a joué dans la société du moyen âge et de la renaissance, époque où, comme on le sait, elle exerça le plus d'empire sur les esprits. La troisième partie, intitulée Histoire des principales transmutations métalliques, est un résumé des événements étranges qui ont entretenu si longtemps en Europe la croyance aux doctrines de la science transmutatoire. On a eu soin de donner de

chacun de ces faits, si merveilleux en apparence, l'explication qui paraît aujourd'hui la plus probable. La dernière partie, l'Alchimie au dix-neuvième siècle à pour but de montrer que les opinions alchimiques ne sont pas de nos jours complètement abandonnées, et de mettre en relief les motifs que quelques personnes invoquent encore pour les justifier. Nous nous faisons un devoir de signaler les sources auxquelles nous avons eu recours pour cette suite d'études. Le savant ouvrage de M. Hermann Kopp, *Geschichte der Chemie*, publié en 1844, nous a fourni des documents précieux pour ce qui se rapporte à l'exposition des travaux exécutés par les alchimistes dans la recherche de la pierre philosophale. Nous avons trouvé dans le livre, déjà ancien, de G. de Hoghelande, *Historiae aliquot transmutationis metallica*, quelques récits intéressants de transmutations. Mais c'est principalement à l'ouvrage spécial sur l'histoire de l'alchimie, publié à Halle, en 1832, par Schmieder, professeur de philosophie à Cassel (*Geschichte der Alchemie*), que nous avons emprunté les renseignements les plus utiles pour les faits de ce genre. Composé par un partisan déclaré des idées alchimiques, le livre du professeur de Cassel est riche en documents puisés aux meilleures sources bibliographiques, et, en faisant la part des prédilections de l'auteur, nous avons pu tirer un parti utile des faits dont il a rassemblé les détails. Contrairement aux règles de la logique, qui veulent que l'on déduise les conclusions après les prémisses, contrairement à celles de l'algèbre, qui prescrivent de procéder du connu à l'inconnu, nous allons poser ici la conclusion générale qui découle du travail que l'on va lire, et énoncer dans toute sa netteté la pensée qui le domine. La conclusion générale de ce livre, la voici : L'état présent de la chimie empêche de considérer comme impossible le fait de la transmutation des métaux ; il résulte des données scientifiques récemment acquises et de l'esprit actuel de la chimie, que la transformation d'un métal en un autre pourrait s'exécuter. Mais, d'un autre côté, l'histoire nous montre que jusqu'à ce jour personne n'a réalisé le phénomène de la transmutation métallique. Ainsi la transmutation d'un métal en or est possible, mais on n'est pas en droit d'affirmer qu'elle n'ait jamais été réalisée. Telle est notre pensée nette et précise sur ce sujet tant débattu. Nous accueillerions avec satisfaction l'annonce de la découverte positive de la transmutation des métaux, mais voici le motif qui nous ferait accepter cette découverte avec joie. A l'expérimentateur heureux qui aurait réussi à transformer en or un métal étranger, nous adresserions cette prière, d'appliquer tout aussitôt son secret ou sa méthode à composer artificiellement du fer, ce dernier métal étant pour la société actuelle d'une toute autre importance, d'une toute autre utilité que l'or même. Pour les développements de l'agriculture et de l'industrie, pour l'accomplissement du travail public, en un mot pour le bonheur des sociétés, le roi des métaux c'est le fer, et non pas l'or. ...

The story of this alchemist, as handed down by tradition, and enshrined in the pages of Lenglet du Fresnoy, is not a little marvellous. He was born at Pontoise of a poor but respectable family, at the end of the thirteenth, or beginning of the fourteenth, century. Having no patrimony, he set out for Paris at an early age, to try his fortune as a public scribe. He had received a good education, was well skilled in the learned languages, and was an excellent penman. He soon procured occupation as a letter-writer and copyist, and used to sit at the corner of the Rue de Marivaux, and practise his calling: but he hardly made profits enough to keep body and soul together. To mend his fortunes he tried poetry; but this was a more wretched occupation still. As a transcriber he had at least gained bread and cheese; but his rhymes were not worth a crust. He then tried painting with as little success; and as a last resource, began to search for the philosopher's stone, and tell fortunes. This was a happier idea; he soon increased in substance, and had wherewithal to live comfortably. He, therefore, took unto himself his wife Petronella, and began to save money; but continued to all outward appearance as poor and miserable as before. In the course of a few years, he became desperately addicted to the study of alchemy, and thought of nothing but the philosopher's stone, the elixir of life, and the universal alkahest. In the year 1257, he bought by chance an old book for two florins, which soon became the sole study and object of his life. It was written with a steel instrument upon the bark of trees, and contained twenty-one, or as he himself always expressed it, three times seven, leaves. The writing was very elegant and in the Latin language. Each seventh leaf contained a picture and no writing. On the first of these was a serpent swallowing rods; on the second, a cross with a serpent crucified; and on the third, the representation of a desert, in the midst of which was a fountain with serpents crawling from side to side. It purported to be written by no less a personage than "Abraham, patriarch, Jew, prince, philosopher, priest, Levite, and astrologer;" and invoked curses upon any one who should cast eyes upon it, without being a sacrificer or a scribe. Nicholas Flamel never thought it extraordinary that Abraham should have known Latin, and was convinced that the characters on his book had been traced by the hands of that great patriarch himself. He was at first afraid to read it, after he became aware of the curse it contained; but he got over that difficulty by recollecting that, although he was not a sacrificer, he had practised as a scribe. As he read he was filled with admiration, and found that it was a perfect treatise upon the transmutation of metals. All the process was clearly explained; the vessels, the retorts, the mixtures, and the proper times and seasons for the experiment. But as ill-luck would have it, the possession of the philosopher's stone or prime agent in the work was presupposed. This was a difficulty which was not to be got over. It was like telling a starving man how to cook a beefsteak, instead of giving him the money to buy one. But Nicholas did not despair; and set about

studying the hieroglyphics and allegorical representations with which the book abounded. He soon convinced himself that it had been one of the sacred books of the Jews, and that it was taken from the temple of Jerusalem on its destruction by Titus. The process of reasoning by which he arrived at this conclusion is not stated.

From some expression in the treatise, he learned that the allegorical drawings on the fourth and fifth leaves enshrined the secret of the philosopher's stone, without which all the fine Latin of the directions was utterly unavailing. He invited all the alchemists and learned men of Paris to come and examine them, but they all departed as wise as they came. Nobody could make anything either of Nicholas or his pictures; and some even went so far as to say that his invaluable book was not worth a farthing. This was not to be borne; and Nicholas resolved to discover the great secret by himself, without troubling the philosophers. He found on the first page, of the fourth leaf, the picture of Mercury, attacked by an old man resembling Saturn or Time. The latter had an hourglass on his head, and in his hand a scythe, with which he aimed a blow at Mercury's feet. The reverse of the leaf represented a flower growing on a mountain top, shaken rudely by the wind, with a blue stalk, red and white blossoms, and leaves of pure gold. Around it were a great number of dragons and griffins. On the first page of the fifth leaf was a fine garden, in the midst of which was a rose tree in full bloom, supported against the trunk of a gigantic oak. At the foot of this there bubbled up a fountain of milk-white water, which forming a small stream, flowed through the garden, and was afterwards lost in the sands. On the second page was a King, with a sword in his hand, superintending a number of soldiers, who, in execution of his orders, were killing a great multitude of young children, spurning the prayers and tears of their mothers, who tried to save them from destruction. The blood of the children was carefully collected by another party of soldiers, and put into a large vessel, in which two allegorical figures of the Sun and Moon were bathing themselves.

For twenty-one years poor Nicholas wearied himself with the study of these pictures, but still he could make nothing of them. His wife Petronella at last persuaded him to find out some learned Rabbi; but there was no Rabbi in Paris learned enough to be of any service to him. The Jews met but small encouragement to fix their abode in France, and all the chiefs of that people were located in Spain. To Spain accordingly Nicholas Flamel repaired. He left his book in Paris for fear, perhaps, that he might be robbed of it on the road; and telling his neighbours that he was going on a pilgrimage to the shrine of St. James of Compostello, he trudged on foot towards Madrid in search of a Rabbi.

He was absent two years in that country, and made himself known to a great number of Jews, descendants of those who had been expelled from France in the reign of Philip Augustus. The believers in the philosopher's stone give the following account of his adventures: -- They say that at Leon he made the acquaintance of a converted Jew, named "Cauches", a very learned physician, to whom he explained the title and the nature of his little book. The Doctor was transported with joy as soon as he heard it named, and immediately resolved to accompany Nicholas to Paris, that he might have a sight of it. The two set out together; the Doctor on the way entertaining his companion with the history of his book, which, if the genuine book he thought it to be, from the description he had heard of it, was in the handwriting of Abraham himself, and had been in the possession of personages no less distinguished than Moses, Joshua, Solomon, and Esdras. It contained all the secrets of alchemy and of many other sciences, and was the most valuable book that had ever existed in this world. The Doctor was himself no mean adept, and Nicholas profited greatly by his discourse, as in the garb of poor pilgrims they wended their way to Paris, convinced of their power to turn every old shovel in that capital into pure gold. But, unfortunately, when they reached Orleans, the Doctor was taken dangerously ill. Nicholas watched by his bedside, and acted the double part of a physician and nurse to him; but he died after a few days, lamenting with his last breath that he had not lived long enough to see the precious volume. Nicholas rendered the last honours to his body; and with a sorrowful heart, and not one sous in his pocket, proceeded home to his wife Petronella. He immediately recommenced the study of his pictures; but for two whole years he was as far from understanding them as ever. At last, in the third year, a glimmer of light stole over his understanding. He recalled some expression of his friend, the Doctor, which had hitherto escaped his memory, and he found that all his previous experiments had been conducted on a wrong basis. He recommenced them now with renewed energy, and at the end of the year had the satisfaction to see all his toils rewarded. On the 13th January 1382, says Lenglet, he made a projection on mercury, and had some very excellent silver. On the 25th April following, he converted a large quantity of mercury into gold, and the great secret was his.

Nicholas was now about eighty years of age, and still a hale and stout old man. His friends say that, by the simultaneous discovery of the elixir of life, he found means to keep death at a distance for another quarter of a century; and that he died in 1415, at the age of 116. In this interval he had made immense quantities of gold, though to all outward appearance he was as poor as a mouse. At an early period of his changed fortune, he had, like a worthy man, taken counsel with his old wife Petronella, as to the best use he could make of his wealth. Petronella replied, that as unfortunately they had no children, the best thing he

could do, was to build hospitals and endow churches. Nicholas thought so too, especially when he began to find that his elixir could not keep off death, and that the grim foe was making rapid advances upon him. He richly endowed the church of St. Jacques de la Boucherie, near the Rue de Marivaux, where he had all his life resided, besides seven others in different parts of the kingdom. He also endowed fourteen hospitals, and built three chapels.

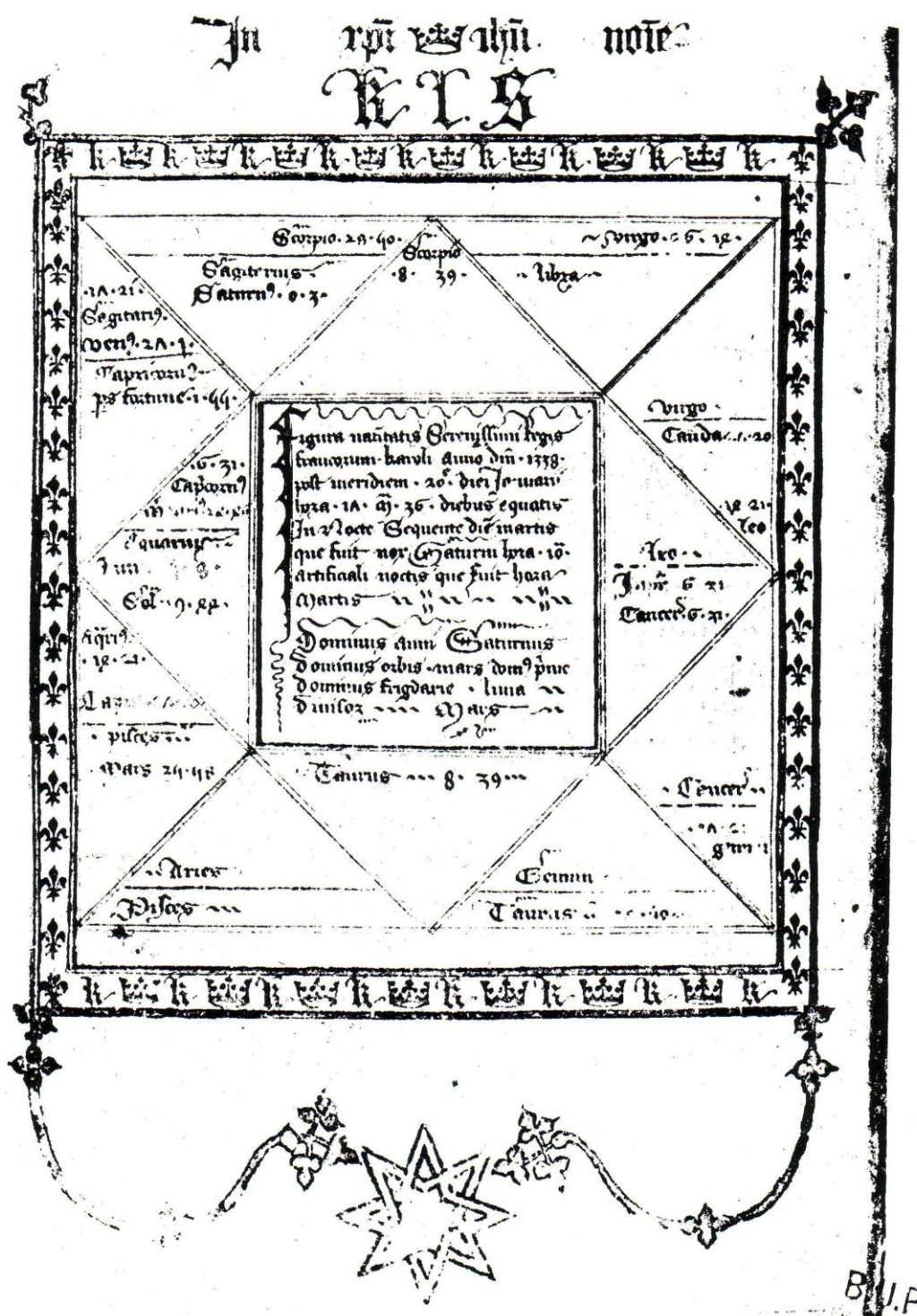
The fame of his great wealth and his munificent benefactions soon spread over all the country, and he was visited, among others, by the celebrated Doctors of that day, Jean Gerson, Jean de Courtecuisse, and Pierre d'Ailli. They found him in his humble apartment, meanly clad, and eating porridge out of an earthen vessel; and with regard to his secret, as impenetrable as all his predecessors in alchymy. His fame reached the ears of the King, Charles VI, who sent M. de Cramoisi, the Master of Requests, to find out whether Nicholas had indeed discovered the philosopher's stone. But M. de Cramoisi took nothing by his visit; all his attempts to sound the alchymist were unavailing, and he returned to his royal master no wiser than he came. It was in this year, 1414, that he lost his faithful Petronella. He did not long survive her; but died in the following year, and was buried with great pomp by the grateful priests of St. Jacques de la Boucherie.

The great wealth of Nicholas Flamel is undoubted, as the records of several churches and hospitals in France can testify. That he practised alchymy is equally certain, as he left behind several works upon the subject.

Those who knew him well, and who were incredulous about the philosopher's stone, give a very satisfactory solution of the secret of his wealth. They say that he was always a miser and a usurer; that his journey to Spain was undertaken with very different motives from those pretended by the alchymists; that, in fact, he went to collect debts due from Jews in that country to their brethren in Paris, and that he charged a commission of fully cent. per cent. in consideration of the difficulty of collecting and the dangers of the road; that when he possessed thousands, he lived upon almost nothing; and was the general money-lender, at enormous profits, of all the dissipated young men at the French court.

Among the works written by Nicolas Flamel on the subject of alchemy, is "The Philosophic Summary," a poem, reprinted in 1735, as an appendix to the third volume of the "Roman de la Rose." He also wrote three treatises upon natural philosophy, and an alchemic allegory, entitled "Le Désir desire." Specimens of his writing, and a facsimile of the drawings in his book of Abraham, may be seen in Salmon's "Bibliothèque des Philosophes Chimiques." The writer of the

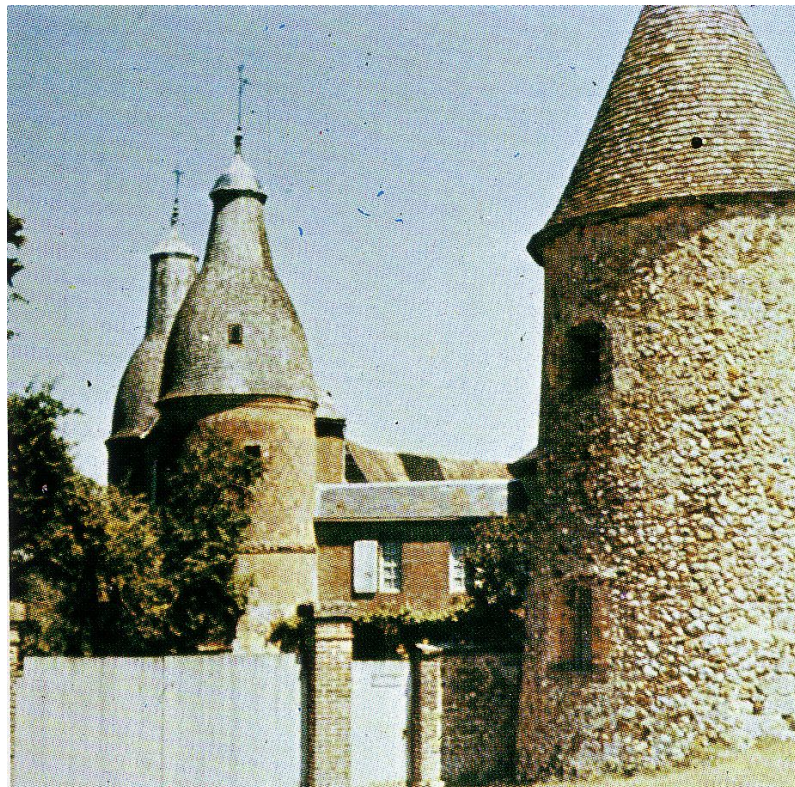
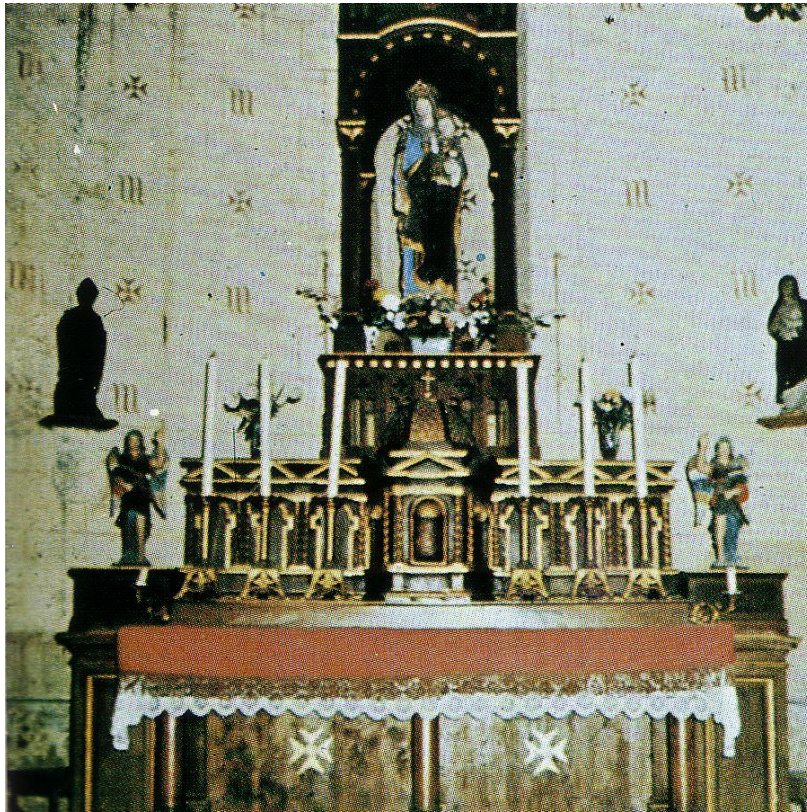
article, "Flamel," in the "Biographie Universelle," says that, for a hundred years after the death of Flamel, many of the adepts believed that he was still alive, and that he would live for upwards of six hundred years. The house he formerly occupied, at the corner of the Rue de Marivaux, has been often taken by credulous speculators, and ransacked from top to bottom, in the hopes that gold might be found. A report was current in Paris, not long previous to the year 1816, that some lodgers had found in the cellars several jars filled with a dark-coloured ponderous matter. Upon the strength of the rumour, a believer in all the wondrous tales told of Nicholas Flamel bought the house, and nearly pulled it to pieces in ransacking the walls and wainscoting for hidden gold. He got nothing for his pains, however, and had a heavy bill to pay to restore his dilapidations.



Nº 199. Horoscope de Charles V.
(Traité d'astrologie, Oxford, Saint John's College, ms. 164, fol. 158 v.) 149



Montfort-sur-Argens is situated in the Var department (Provence region) in the south-east of France at 42 km from Toulon, the department capital. (General information: Montfort-sur-Argens is 665 km from Paris and 891 km from the port at Calais).

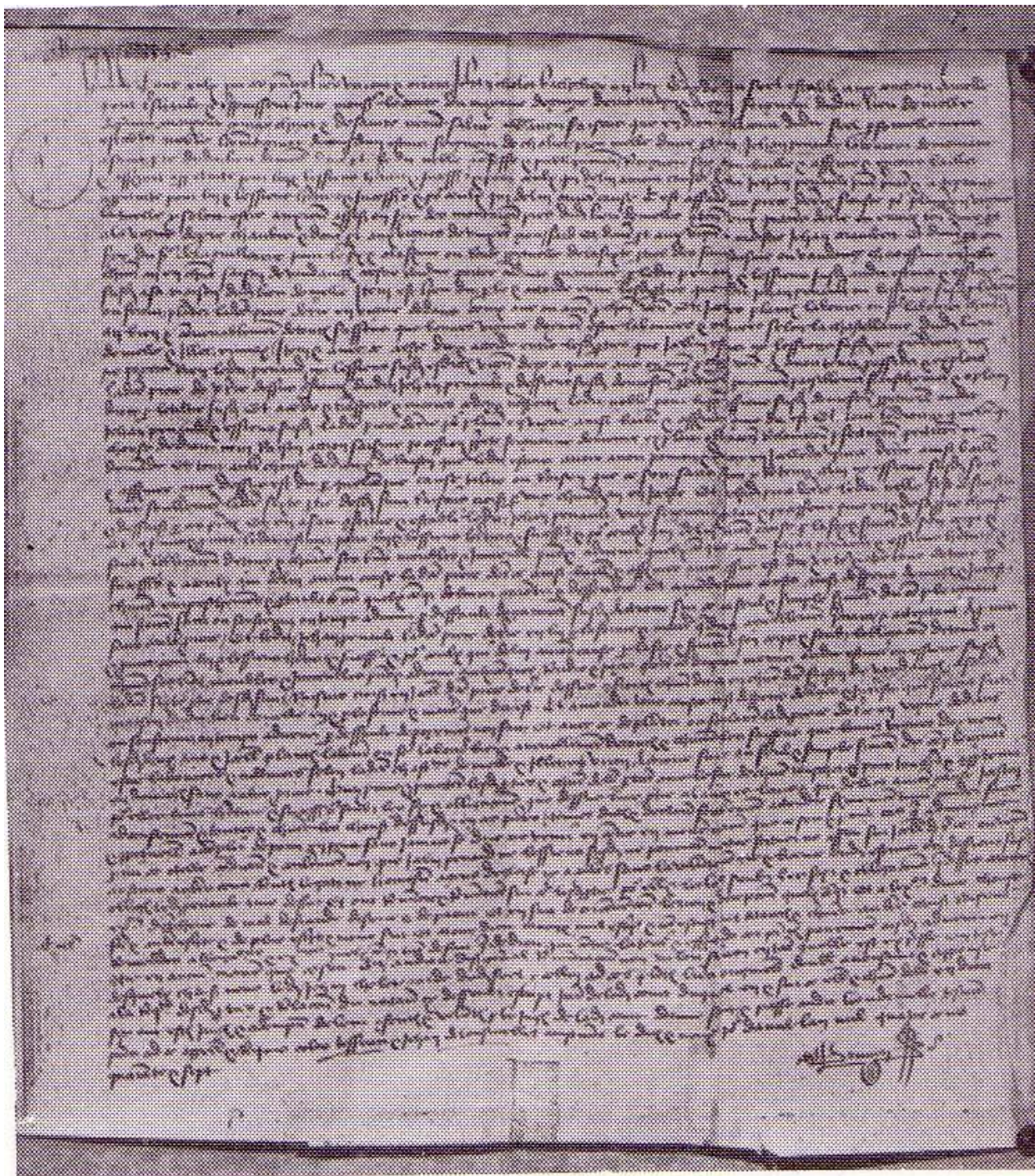


xi



xii

The Belvoir Castle above the Jordan.



xiv The Knights did not forget the original purpose of their Order and so one of the most imposing buildings of Collachio is the Hospital which was built by Grand Master Jean de Lastic in 1440 and enlarged by Grand Master d'Aubusson in 1481-89. It was restored by the Italian administration in 1913-18 and later on used to house the Rhodes Archaeological Museum. The ward for the sick was

located in the upper floor, while warehouses and stables were at the ground level.

The Hospital built by Grand Master Lastic replaced an older one built by Grand Master Roger des Pins (1355-65), which later on was used as a general armoury. The Knights were divided into groups according to their lands of origin which were called Langues, rather than nations: each Langue built a small palace which served for meetings and as official residence of the Langue chief knight. In the early days of the Order in Rhodes the written language was French; towards the first half of the XVth century there was a move to Latin and after 1454 also to Italian. The spoken language in late XVth century was most likely *lingua franca*, a sort of *Esperanto* with many Italo-Venetian features.







^{xvi} **Une montre à Laval en 1489**

“A watch at Laval in 1489”, written by Gilles Rivault, worth noting.

Rolle [1] de la monstre & reveue faicte à Laval le 8. jour de Mars l’an 1489. de 15. archiers des ordonnances du Roy nostre Sire, estans soubz la charge & conduite de Gilles du Maz Escuyer, Conseiller & Maistre d’Hostel dudit Seigneur, par nous Pierre du Puy du Fou

Chevalier Seigneur de Bourneau, à ce commis par Messieurs les Mareschaux de France ;
savoir,

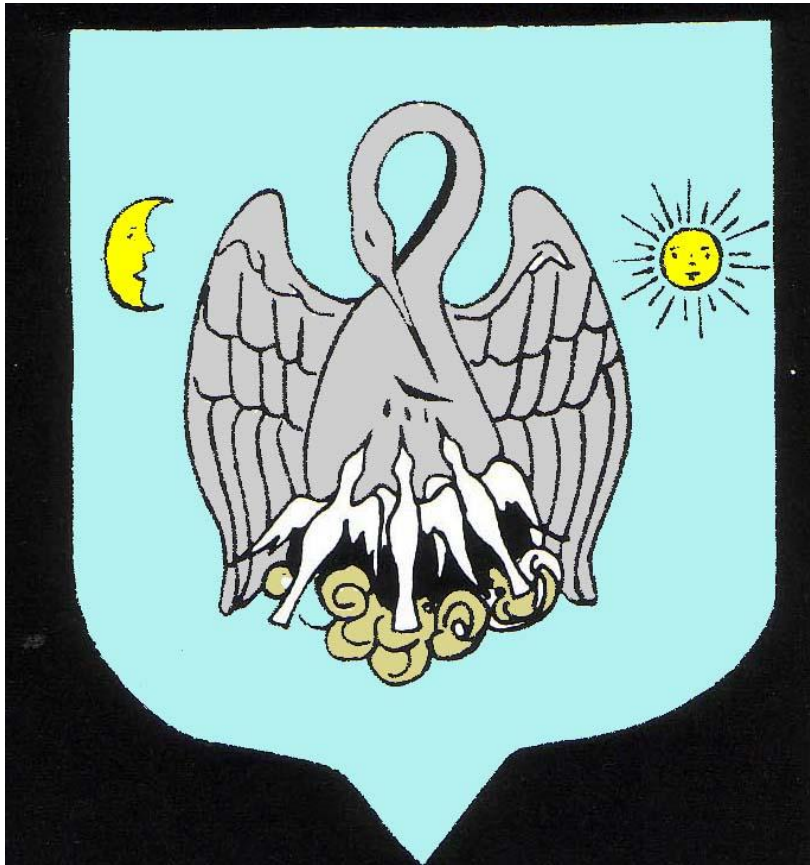
- ▶ 1. Loys du Moulinblot.
- ▶ 2. Jehan le Porc.
- ▶ 3. Amaulry du Bois.
- ▶ 4. Tassin de la Lande.
- ▶ 5. Estienne Judel.
- ▶ 6. Olivier de Jarriel.
- ▶ 7. Rolland de Vaurichart.
- ▶ 8. Jehan Pelu.
- ▶ 9. Jehan Orhant.
- ▶ 10. Jehan Belleplante.
- ▶ 11. Jeh. du Bois bellangier.
- ▶ 12. Capdet Romanet.
- ▶ 13. Jehan d'Atheis.
- ▶ 14. Jehan Boisvarlet.
- ▶ 15. Gilles de la Haye,&c. *Ibid.*

Autre rolle de la mesme compagnie receu à Vitré le 12. Septembre 1489. par **Gilles Rivault**
Escuyer Sieur de la Greslerie, Conseiller & Maistre d'Hostel du Roy. *Ibid.*



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Philippe de Luxembourg (1445–1519) was a French Cardinal. He was bishop of Le Mans in 1476. He was bishop of Thérouanne 1496 to 1513, and bishop of Saint-Pons in 1509, when his nephew died, and until 1512, when he resigned in favour of François-Guillaume de Castelnau de Clermont-Lodève. He was abbot at the abbey of Jumièges in 1510. He was a judge at the 1498 divorce trial of King Louis XII of France and Queen Joan of France. He was papal legate to France in 1516. His father was Cardinal Thibaud de Luxembourg.



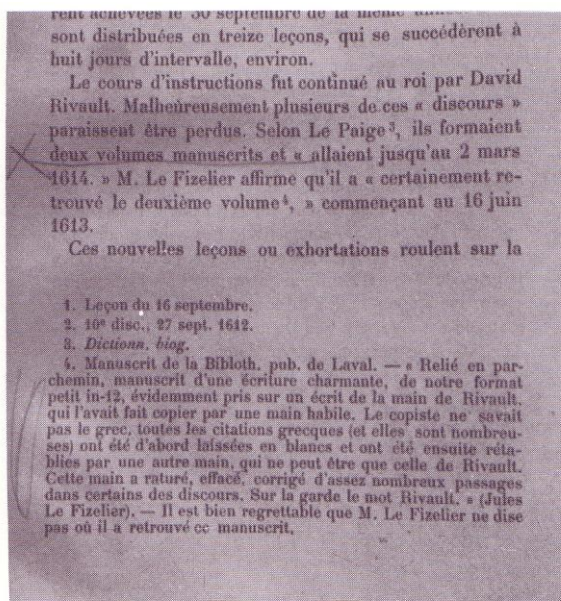
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DISCOVERS
 Faict au Roy le 10. de Juin 1613. par David Rivault
 SIRE
 Signeur de flurance
 On ne s'en doit pas que chaque homme est en tel, quel
 ou son amour, l'entendant qu'il ne pource de
 rien qui valist s'il n'y avoit de l'affection, ne
 une vertueuse s'il n'aymoit la vertu. Tout Chres
 tien doit tenir le mesme langage: et ne reconnois
 tre qualite salutaire en l'homme si la charite ne
 luy donne lustre. Que mesme pour neant cepti
 uerit on son Esprit a la creance des articles de la
 loy et inutilement porterait on ses exhortations en

DISCOVERS.
 Faict au Roy. Le 2. jour de Mars
 1614.
 Non loqueris contra proximu
 tuu. falsum Testimonium
 SIRE
 Je me souviens d'avoir ex d'auat inuoc
 tunc contre les peche qui nous est
 icy defendu et d'avoir represente a
 V. M. l'indignite et la salite de
 L'Ames qui orient a mentir quand
 principalement c'est au prejudice de
 quelqu'un et a porter un faulx tes
 moignage contre son voisin po. luy



xxii **Robert Fludd's Bibliography**

I. Original Works. The most complete list of Fludd's works is in J. J. Manget, *Bibliotheca scriptorum medicorum* (Geneva, 1731), I. pt. 2, 298. J. B. Craven's *Doctor Robert Fludd (Robertus de Fluctibus). The English Rosicrucian. Life and Writings* (Kirkwall, 1902; repr. New York, n.d.) also describes Fludd's complex bibliography.

Fludd's first publication, the *Apologia compendiaria Fraternitatem de Rosea Cruce suspicionis maculis aspersam veritatis quasi Fluctibus abluens et abstergens* (Leiden, 1616), was expanded from 23 to 196 pages in the 2nd ed., *Tractatus apologeticus integritatem Societatis de Rosea Cruce defendens* (Leiden, 1617). The work appeared in German translation by Ada Mah Booz (A[dam] M[elchior] B[irkholz]) as *Schutzschrift für die Aechtheit der Rosenkreutzergesellschaft . . .* (Leipzig, 1782). Also from this period are the *Tractatus theologo-philosophicus* (Oppenheim, 1617) and the first part of the *Utriusque cosmi maioris scilicet et minoris, metaphysica, physica atque technica historia*, subtitled *De macrocosmi historia* (Oppenheim, 1617). The second part appeared as the *De naturae simia seu technica macrocosms historia . . .* (Oppenheim, 1618).

The reaction to these works was immediate, and Fludd defended both the Rosicrucians and his own writings to James I in his "Declaratio brevis" (ca. 1617). He returned to the same theme in "A Philosophicall Key . . . Wrighten as

a Declaration Unto the Distrustfull and Suspicious, First to Manÿfest, That the Authour Flyeth on his Owne Wings, and Then to Purify the Adulterat Breath of Spurious Reports as Well of the Ignorant, as Envious Person.” This work, probably composed between 1618 and 1620, was also dedicated to the king. Both MSS are currently being prepared for publication by Allen G. Debus.

Kepler attacked Fludd in an appendix to the *Harmonices mundi* (Linz, 1619), which was answered by Fludd in his *Veritatis proscenium . . . seu demonstratio quaedam analytica, in qua cuilibet comparationis particulae, in appendice quadam a J. Keplero, nuper in fine harmoniae suae mundanae edita, facta inter harmoniam suam mundanam, et illam R. F., ipsissimis veritatis argumentis respondetur* (Frankfurt, 1621). Kepler replied in his *Prodromus dissertationum cosmographicum . . . Item ejusdem J. Kepleri pro suo opere Harmonices mundi, apologia adversus demonstrationem analyticam Roberti de Fluctibus* (Frankfurt, 1621–1622), which included a reprint of the *Mysterium cosmographicum* (1596); this, in turn, was answered by Fludd in the *Monochordum mundi replicatio R. F. . . . ad apologiam . . . J. Kepleri adversus demonstrationem suam analyticam nuperrime editam, in qua Robertus validioribus Joannis objectionibus harmoniae suae legi repugnantibus, comiter respondere aggreditur* (Frankfurt, 1622).

Fludd and the Hermeticists were attacked by Mersenne in the *Quaestiones celeberrimae in Genesim . . .* (Paris, 1623), to which he replied in the *Sophiae cum moria certamen* (Frankfurt, 1629). Gassendi’s *Epistolica exercitatio, in qua principia philosophiae Roberti Fluddi, medici, reteguntur, et ad recentes illius libras adversus R. P. F. Marinum Mersennum . . . respondetur* (Paris, 1630) was answered at length by Fludd in the *Clavis philosophiae et alchymiae Fluddanae sive Roberti Fluddi armageri, et medicinae doctoris, ad epistolice Petri Gassendi theologi exercitationem responsum* (Frankfurt, 1633).

Of lesser importance was Patrick Scot’s *The Tillage of Light* (London, 1623), which was answered by Fludd in “Truth’s Golden Harrow,” first printed with commentary by C. H. Josten in *Ambix*, 3 (1948), 91–150. Fludd’s defense of the weapon salve was criticized by a little-known pastor, William Foster, in the *Hoplocrisma-Spongus: Or a Sponge to Wipe Away the Weapon-Salve* (London, 1631); in reply to this there appeared *Doctor Fludds Answer Unto M. Foster. Or, the Squeesing of Parson Fosters Sponge, Ordained by Him for the Wiping Away of the Weapon-Salve* (London, 1631).

From Fludd’s other major works three additional titles may be singled out: *the Anatomiae amphitheatrum effigie triplici, more et conditione varia designatum*

(Frankfurt, 1623), in which Fludd described both the scientific and the mystical anatomy of the body; the *Pulses* (Frankfurt, n.d. [completed 1629]), which forms part of the *Medicina Catholica, seu mysticum artis medicandi sacrarium* and includes Fludd's first defense of Harvey; and the *Philosophia Moysaica* (Gouda, 1638), later trans. into English (London, 1659), which summarizes Fludd's cosmological views and then goes into the weapon-salve problem and magnetism at great length. A French translation of part of the work on the macrocosm exists: *Étude du macrocosme, annotée et traduite pour la première fois par Pierre Piobb. Traité d'astrologie générale (De astrologia)* (Paris, 1907).

II. Secondary Literature. The standard biography is that of J. B. Craven cited above. Additional material is given by Josten in the introduction to his "Truth's Golden Harrow" and in his "Robert Fludd's Theory of Geomancy and his Experiences at Avignon in the Winter of 1601 to 1602," in *Journal of the Warburg and Courtauld Institutes*, **27** (1964), 327–335. A general account of Fludd's work is in Allen G. Debus, *The English Paracelsians* (London, 1965; New York, 1966), pp. 105–127; and in "Renaissance Chemistry and the Work of Robert Fludd," in Allen G. Debus and Robert P. Multhauf, *Alchemy and Chemistry in the Seventeenth Century* (Los Angeles, 1966), pp. 1–29.

The Fludd-Kepler exchange is discussed by W. Pauli in "The Influence of Archetypal Ideas on the Scientific Theories of Kepler," in C. G. Jung and W. Pauli, *The Interpretation of Nature and the Psyche*, trans. by Priscilla Silz (New York, 1955), pp. 145–240. An older but still basic study is R. Lenoble, *Mersenne ou la naissance du mécanisme* (Paris, 1948), pp. 103–105, 367–370, and *passim*. Frances A. Yates discusses Fludd's controversies in her *Giordano Bruno and the Hermetic Tradition* (Chicago, 1964), pp. 432–455, and has also shown Fludd's connection with the Vitruvian revival in England and the work of John Dee in her *Theatre of the World* (London, 1969), pp. 42–79. The Gassendi controversy is discussed by L. Cafiero in "Robert Fludd e la polemica con Gassendi," in *Rivista di storia della filosofia*, **19** (1964), 367–410, and **20** (1965), 3–15.

Fludd's physiological concepts and his defense of Harvey are described in Walter Pagel's "Religious Motives in the Medical Biology of the 17th Century," in *Bulletin of the Institute of History of Medicine*, **3** (1935), 97–128, 213–231, 265–312 (see 265–297); and his *William Harvey's Biological Ideas* (Basel-New York, 1967), pp. 113–118; in Allen G. Debus, "Robert Fludd and the Circulation of the Blood," in *Journal of the History of Medicine and Allied Sciences*, **16** (1961), 374–393; and "Harvey and Fludd: The Irrational Factor in the Rational

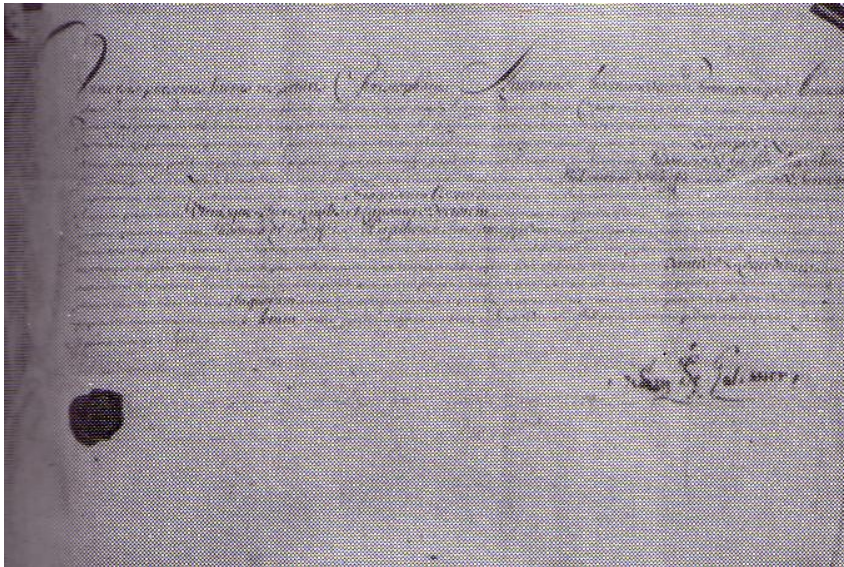
Science of the Seventeenth Century,” in *Journal of the History of Biology*, **3** (1970), 81–105. Some aspects of Fludd’s defense of the Rosicrucians are discussed by Debus in “Mathematics and Nature in the Chemical Texts of the Renaissance,” in *Ambix*, **15** (1968), 1–28. Fludd’s relation to the traditional art of memory is the subject of research by Frances A. Yates in *The Art of Memory* (Chicago, 1966), pp. 320–367; C. H. Josten discusses Fludd’s alchemical experiment on wheat, taken from the “Philosophicall Key,” in *Ambix*, **11** (1963), 1–23; his system of music is described by Peter J. Ammann in “The Musical Theory and Philosophy of Robert Fludd,” in *Journal of the Warburg and Courtauld Institutes*, **30** (1967), 198–227. His relationship to Milton is the subject of research by Denis Saurat in *Milton et le matérialisme chrétien en Angleterre* (Paris, 1928); and the relationship of Fludd’s thermoscope to the thermometer is described by F. Sherwood Taylor in “The Origin of the Thermometer,” in *Annals of Science*, **5** (1942), 129–156 (see 142–150).

Robert Fludd’s views on educational reform and the meaning of a new science are taken up in Allen G. Debus, *The Chemical Dream of the Renaissance* (Cambridge, 1968), pp. 20–23; and *Science and Education in the Seventeenth Century. The Webster-Ward Debate* (London-New York, 1970), pp. 23–26. Other aspects of Fludd’s work are described by Debus in “The Paracelsian Aerial Niter,” in *Isis*, **55** (1964), 43–61; “Robert Fludd and the Use of Gilbert’s *De magnete* in the Weapon-salve Controversy,” in *Journal of the History of Medicine and Allied Sciences*, **19** (1964), 389–417; and “The Sun in the Universe of Robert Fludd,” in *Le soleil à la Renaissance—sciences et mythes, colloque international tenu en avril 1963 . . .* (Brussels, 1965), pp. 259–278.

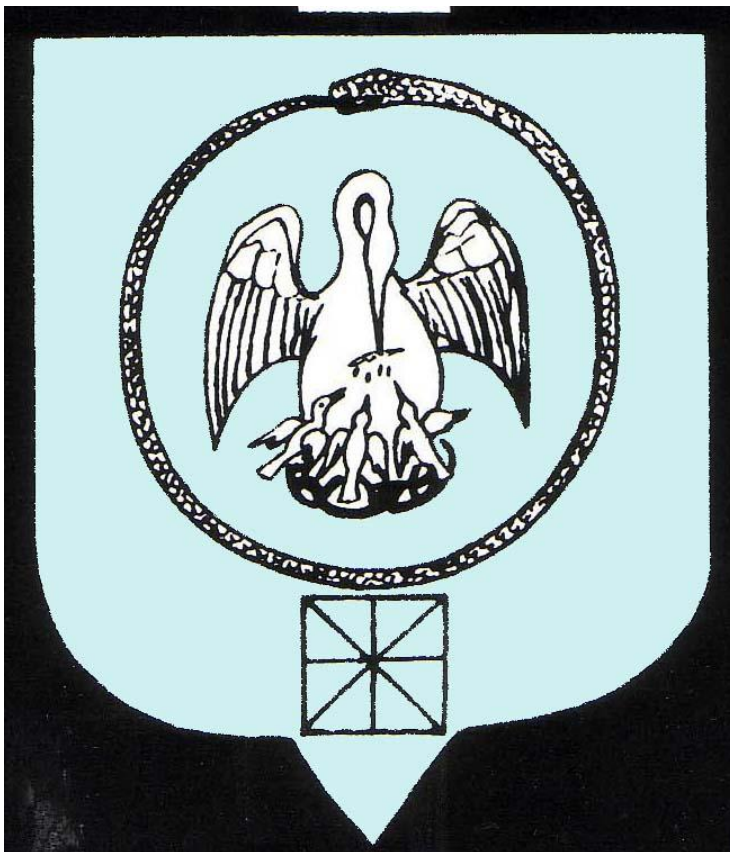




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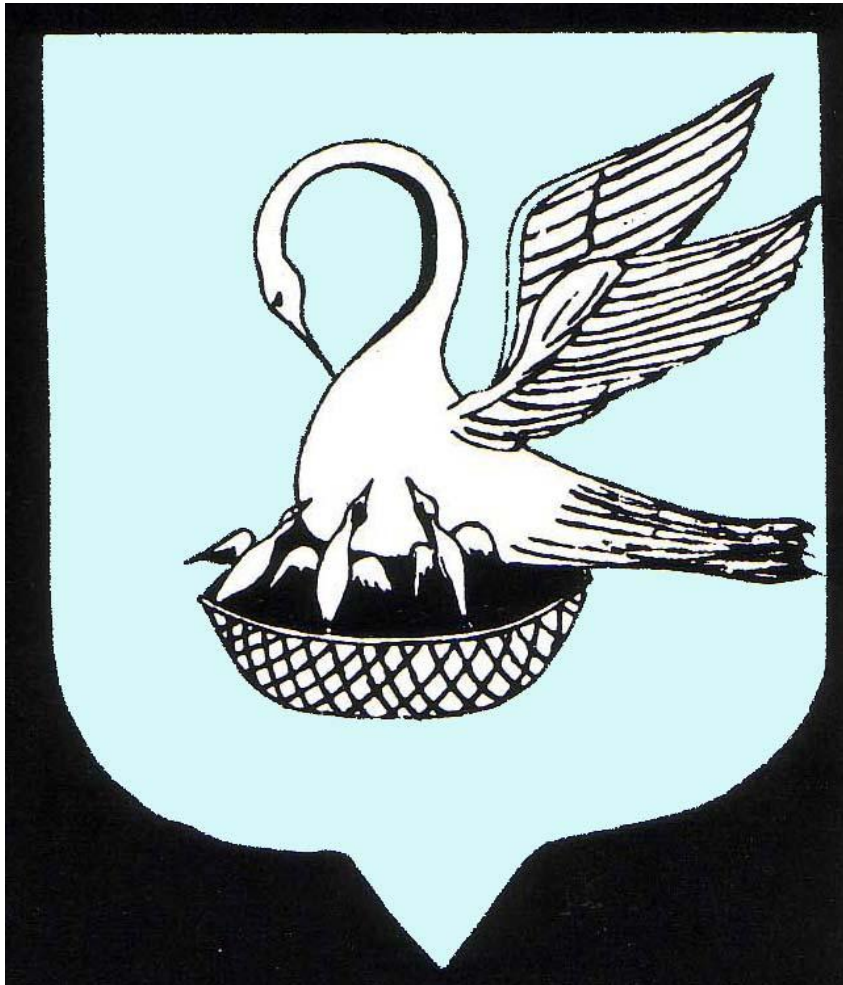


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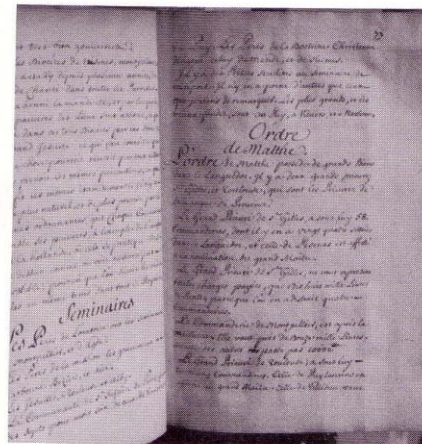
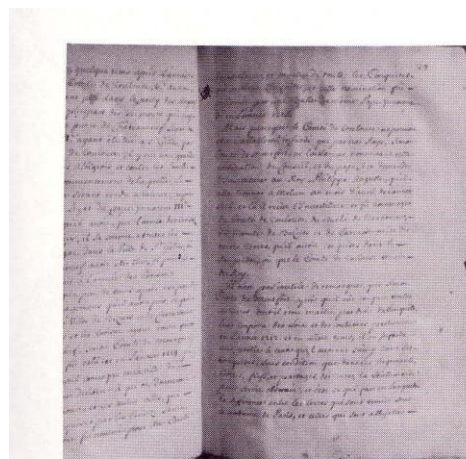
Je Louis de Capelle f. h.
De par de Capelle et de Dore an.
D'Allemans maris de la ville de par.
Dans le Comté de Montfort, p. d. d. d.
sur châtellenie de l'ordre de Malte, d. d.
au chapitre p. d. d. d. d. d. d.
grand Prince de Saint, d. d. d. d. d.
L'année mil P. d. d. d. d. d. d. d.
Commissaires pour faire les preuves sur les
nobles, Legation et autres qualités
supra legat. p. d. d. d. d. d. d. d.
Commissaires et le P. d. d. d. d. d. d. d.
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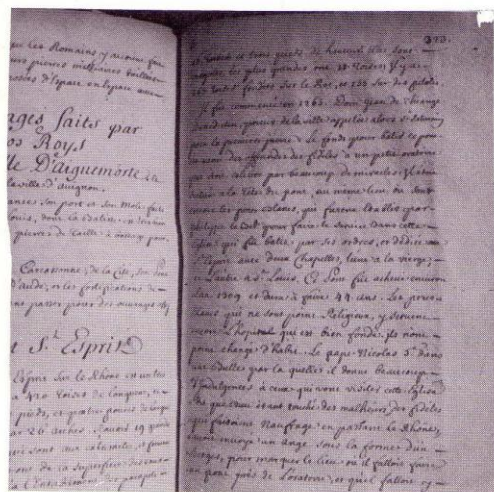


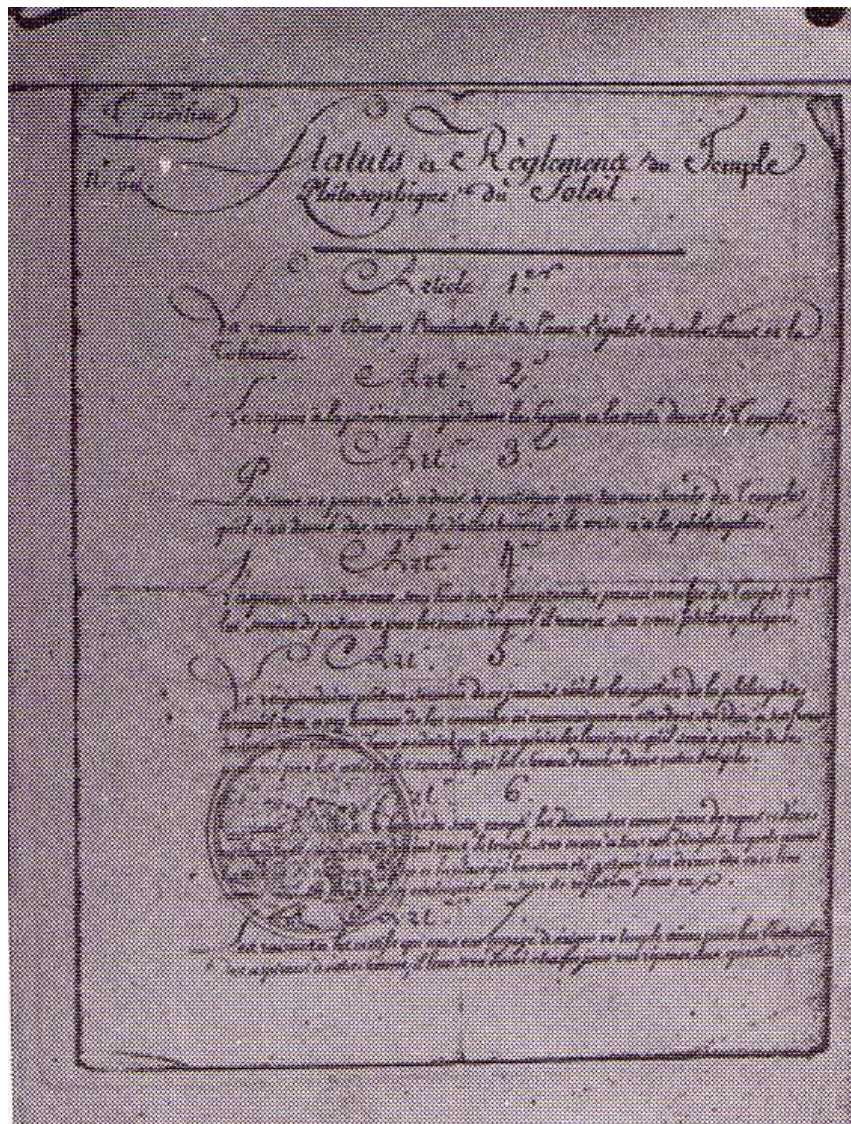
80. **Etat de la Religion à l'égard des Nouveaux convertis**

Diocèses	Conversion Catholique	Conversion Protestante	Conversion Juive
Autun	100	100	100
Beaune	100	100	100
Chalon	100	100	100
Clugny	100	100	100
Langres	100	100	100
Mâcon	100	100	100
Nevers	100	100	100
Orléans	100	100	100
Paris	100	100	100
Reims	100	100	100
Sens	100	100	100
Troyes	100	100	100
Yonne	100	100	100

81. **Suite de l'Etat de la Religion**

Diocèses	Conversion Catholique	Conversion Protestante	Conversion Juive
Autun	100	100	100
Beaune	100	100	100
Chalon	100	100	100
Clugny	100	100	100
Langres	100	100	100
Mâcon	100	100	100
Nevers	100	100	100
Orléans	100	100	100
Paris	100	100	100
Reims	100	100	100
Sens	100	100	100
Troyes	100	100	100
Yonne	100	100	100



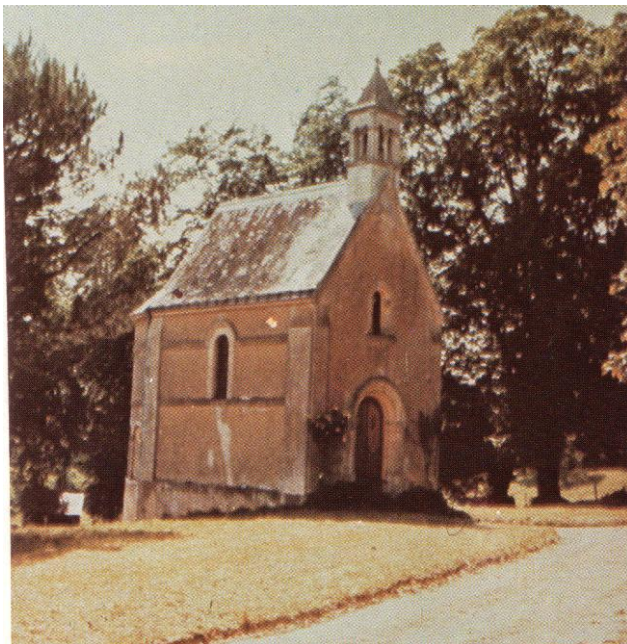


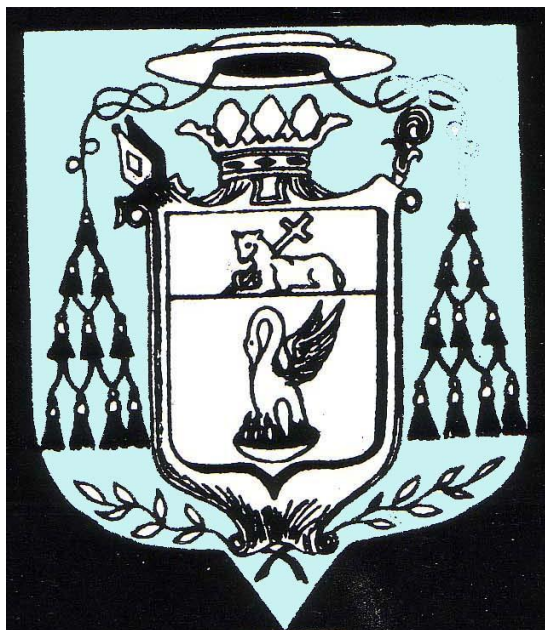


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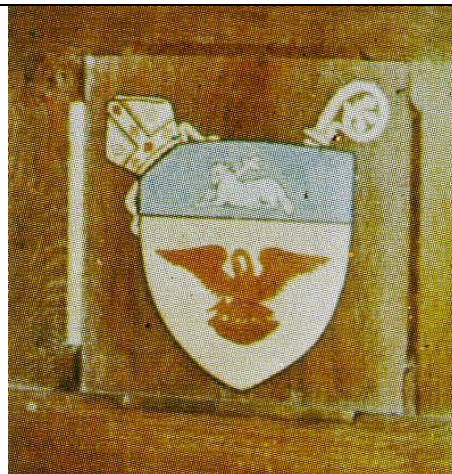
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Aux plus Grands des
Serviteurs de l'Humanité



A tous Ceux qui liront les présentes, Salut et Paix en
l'Eternel notre Dieu.

Nous, Pierre Phœbus, 58^{ème} Imperator de l'Ordre
Souverain des Frères Aînés de la Rose + Croix ; Régent du
Temple Philosophique du Soleil ; Chevalier ; Grand-Croix de
l'Ordre Souverain des Frères Aînés de la R + C, avons décerné à :

PHILIPPE DE C O S T E R

le titre de "CHEVALIER GRAND + CROIX du MERITE F.A.R.C."

Donné en notre Siège Magistral, sous l'invocation de nos
Saints Patrons : Pierre et Jean, apôtres, le 15 Mars 1975

Enregistré au Cartulaire de notre Ordre ce même jour.

Le Sénéchal

l'Imperator

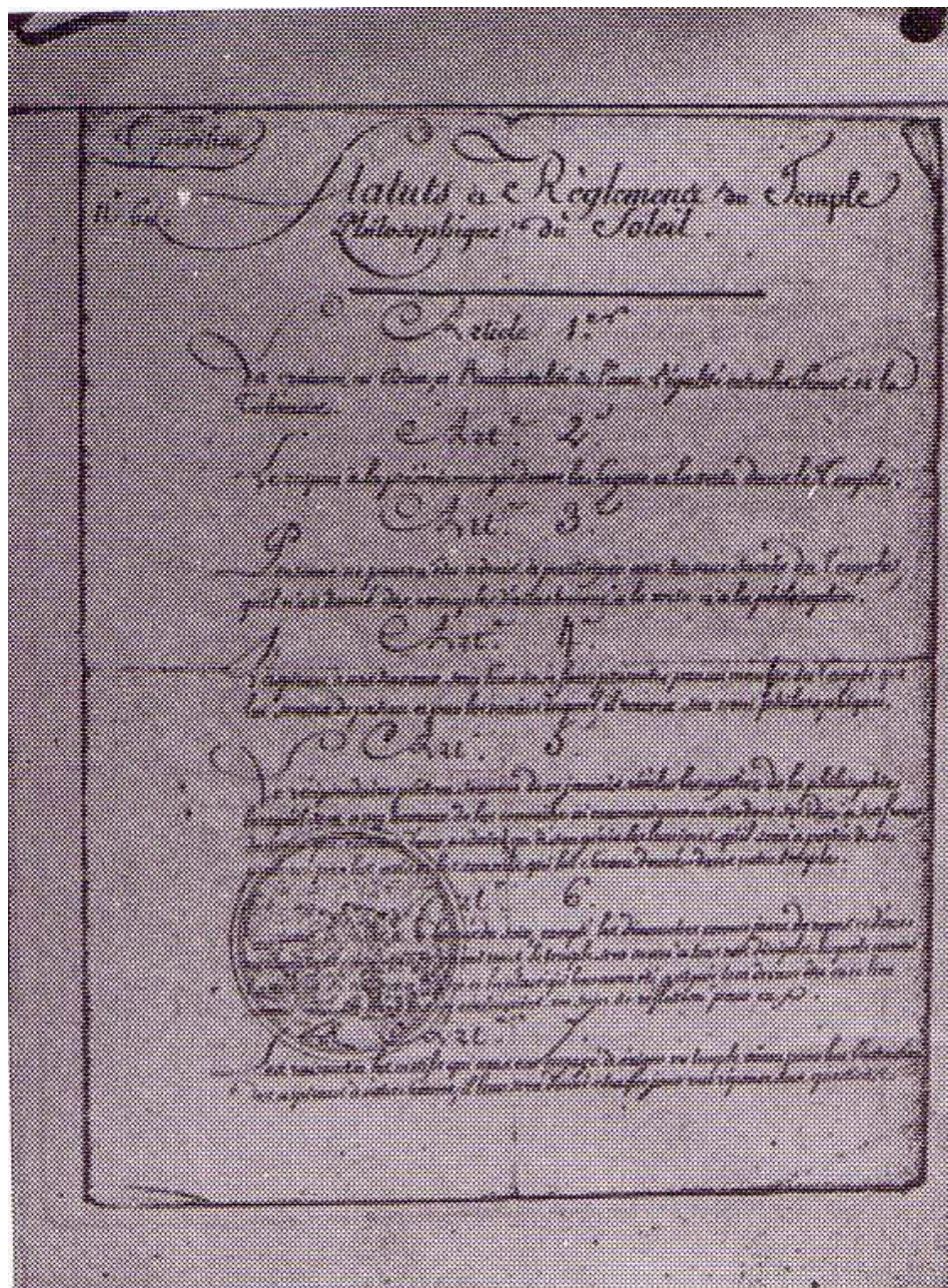
(Secretum meum est Fortitudo Mea)



Pierre Phœbus
Pierre PHOEBUS

steau de l'Ordre







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Vendu à Jean à M^{re} Caro
 1 lot de matrices de
 bronze d'or et de Pat^r S^t Esprit
 La Romaine, ect,
 18/12/69 *[Signature]*

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